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Contents

Editorial

| | |
|---|-----|
| Editorial Paragraphs | 699 |
| What Is Disturbing the Disciples? | 701 |
| Andover and the Dead Hand | 703 |
| The Observer: The Novelists Confess Their Faith | 704 |
| Is Russia Getting Anywhere? by John R. Voris | 706 |
| When God Gets His Chance, by J. D. Jones | 708 |
| Canada's Union—After One Year, by Ernest Thomas | 711 |
| British Table Talk | 714 |
| The Book for the Week | 715 |
| Correspondence | 716 |
| Sunday School: Joseph's Fidelity | 716 |
| News of the Christian World | |
| Episcopal Congress in Annual Session | 718 |
| Labor's President Praises Pope's Encyclical | 719 |
| Here Is the Andover Seminary Creed! | 720 |
| Traveling Conference Reports on Mexico | 721 |
| Southern Methodist Conference Adjourns | 722 |
| Summer Conference Leaders Discuss Methods | 724 |

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EDITORIAL

BRIEF CABLE DISPATCHES indicate that the color bar bill has finally passed the legislature of the union of South Africa. Since the bill was the creation of the present Hertzog government, its ratification can be taken as a matter of course. It will be several weeks

South Africa Passes The Color Bar Bill

before exact information can be expected as to the provisions included when the bill passed its final reading. But there is little doubt that the provisions excluding Indians from certain areas and trades have been retained. The dominant whites in South Africa have adopted a bill which begins by calling the Indian "an alien element in the population" and candidly states that "no solution of the question will be acceptable to the country, unless it results in a very considerable reduction of the Indian population." That population, it should be borne in mind, is only 161,000 in a total composed of 1,519,000 whites, 5,000,000 blacks, and 700,000 of mixed blood. Little effort is made to justify the new bill on ethical grounds. It is directed against people

who came to South Africa originally at the solicitation of the whites; who are now to be deprived of lands and goods which they worked for and bought on the basis of agreements proposed and signed by the whites; who are, in sixty cases in every hundred, natives of South Africa; whose immigration has been at a standstill ever since the signing of the Smuts-Gandhi agreement. The bishop of Pretoria was only one of scores who pointed out the injustice of what the whites have now resolved to do. The general attitude of the voting public has been that justice could not be taken into account in the face of the economic rivalry represented by the presence of the Indian. The whole situation in South Africa may be discussed in these pages at greater length in the future. Now it is enough to say that the passage of the color bar bill makes the union of South Africa a certain arena for one of the world's great racial contests.

Who Writes the Speeches For the Colonels?

IN COMMON with many institutions, the University of Kansas has an "unofficial" paper in its midst. It is called the Dove. The issue for May 19, which has just reached us, reports a speech recently delivered on the Kansas campus under the auspices of the Y. M. C. A. The speaker was Lieutenant Colonel Carl F. White. Colonel White was trying to stem the student agitation against military drill—an occupation just at present requiring the efforts of a good many military men. Unfortunately for Colonel White, the editors of the Dove, as they listened to his speech, had in their possession copies of a speech delivered at Ohio State university under similar circumstances by Lieutenant Colonel W. M. Mumm. Colonel Mumm's remarks had been put out in pamphlet form by the National Security league. So, when Colonel White told the Kansas students that "for the viewpoint of the truly sincere religious objector, such as the Quaker, we can have at least a sympathetic understanding; but toward the others who take this attitude, I have a feeling of pity, mingled with contempt, because their action springs either from the twisted mentality of a moron, or from an inborn yellow streak as broad as their backs," the Kansas students read at the same time in Colonel Mumm's pamphlet, "For the viewpoint of the truly sincere religious objector, such as the Quaker, we can have at least a sym-

pathetic understanding; but toward the others who take this attitude, I have a feeling of pity, mingled with contempt, because their action springs either from the twisted mentality of a moron, or from an inborn yellow streak as broad as their backs." And while Colonel White was declaring, "The man who wouldn't fight for his country in her hour of need, would not fight to protect the chastity of his sister or the honor of his mother," the students were reading Colonel Mumm to the effect that "the man who wouldn't fight for his country in her hour of need, would not fight to protect the chastity of his sister or the honor of his mother." And so on, to the extent of two long parallel columns, which the editors were mean enough to print. We wonder, however, in the idiom of the higher critics, whether even in the address of Colonel Mumm the students have got back to Q?

The Passing of a Great Soul

FEW MEN have written more continuously and to better effect in recent years than Dr. James M. Campbell, who passed away at his home in Claremont, California, on May 6, one day beyond his eighty-sixth anniversary. The list of books connected with his name is a long one, including such well-known titles as "The Indwelling Christ," "Paul the Mystic," and "The Heart of the Gospel." Dr. Campbell came to America from Scotland in 1875, and held various pulpits in the Cumberland Presbyterian and the Congregational churches. He was at one time office editor of *The Christian Century*. He contributed to various other religious journals. He had a warm place in the regard of a wide circle of friends in Britain and America. But his chief contribution to the Christian cause was in his books, which came with unceasing regularity from his hand, even after blindness closed in upon him. His latest volume, "Heaven Opened," came from the press only a few weeks prior to his death. A few days before the end he sent out this word: "My final message to my friends: Put first things first; make Christ central in your lives; live the life eternal in the temporal."

Mr. Koo Refuses to Leave China

SOME IDEA of the compulsion which rests on patriotic Chinese at the present hour may be gained from the decision of Mr. T. Z. Koo not to accept the general secretaryship of the world Y. M. C. A. Mr. Koo is one of the most remarkable figures who has grown up in the present-day China. A product of schools in that country exclusively, he came to the front in his native land as a secretary of the Y. M. C. A. When the world's Christian student federation held its convention in Peking, Mr. Koo stood forth as the exponent of views with international significance. Later, under the auspices of the federation, he visited Europe, where he made a profound impression, especially on student bodies. Reports from Oxford and Cambridge indicated that the visits of Koo to those universities recalled the days of Drummond. When the international opium conference met at Geneva, Mr. Koo was drafted as

representative of the independent moral forces in China, and rendered impressive service. Still later, he acted as virtual leader of the Chinese group in the institute of Pacific relations. Out of this astonishingly rapid rise to prominence came the call to Mr. Koo to become world's secretary of the Y. M. C. A. Had he accepted, in his headquarters in Geneva he would have found himself at the head of an organization including Britishers, Americans, and representatives of several European nationalities. There must have been an immense pull in such a prospect, not only because of the importance of the service involved, but also because of the opportunity for demonstration of the ability of the oriental to lead in international religious affairs. But Mr. Koo has declined. His decision simply means that, in this critical hour, the clear-thinking Chinese believes that there is no spot where his life is needed as much as it is in China. The fact that there are such Chinese Christians in China ought to be suggestive as to what the present course of the churches in that country should be.

Religious Rites as Publicity Stunts

THE COUNCIL OF CHURCHES of Minneapolis is trying to start a national protest against an abuse which has been too long permitted. This is the holding of public weddings as a means of gathering a crowd for a carnival, a festival, or a display of any kind. In some cases individual merchants have staged such exhibitions, promising a complete housekeeping outfit, or some similar reward to the couple which would agree to be married in a store window. Now the churches of Minneapolis appeal to the ministers of the country not to allow themselves to be involved in such publicity stunts, and to communities not to permit such degradations of a sacred rite. It will probably take a good deal of agitation to choke off affairs of this kind. The merchants who would engage in such exhibitions will require a stiff experience of public opposition before they will see the error of their course; the ministers who could be cajoled into such a performance will be the last to yield to advice from their brethren. But with a little determination the churches can undoubtedly bring this sort of thing to an end. Then the question will remain for answer whether certain kinds of publicity, indulged in by some preachers, have not been an indirect cause of the lowering of public regard for the forms of the church, out of which has grown this public wedding nuisance.

The Church Appears in The Passaic Strike

AN INFORMAL COMMITTEE of senators, composed of Mr. Borah, Mr. Wheeler and Mr. LaFollette, has been listening to a committee from Passaic, New Jersey. The committee told of industrial conditions in that city, in which one of the most wretched strikes of recent years has been in progress for more than four months. There is a resolution before the senate calling for an investigation, and the committee appeared in support of this resolution. The most interesting thing about this informal hearing was, to us, the formal resolution presented favor-

ing the holding of the projected hearing. This resolution bore the following signatures: Daily Slovak American, Katolicky sokol, united Slovak societies of Passaic, Slovak Catholic sokol, Slovak evangelical union of America, Polish national league, Slovak league, Holy Name Slovak Catholic church, St. Peter and St. Paul Russian orthodox church, St. Michael's Green Catholic church, St. Stephen Roman Catholic Hungarian church, St. Stephen Slovak sick benefit society, Petofi workmen's sick benefit society, Polish democratic club, St. Anton Hungarian club, H. M. and S. society, Slovak Evangelical Lutheran Holy Trinity church, St. George's Episcopal church, Russian Slovak union, St. Martin society, St. Peter and St. Paul society, Congregation of Three Saints, St. John Russian orthodox society, Russian orthodox St. Nicholas independent society, Russian national organization, St. Stanislaw Polish society, St. John's Russian church, Slovak all saint society, Russian American citizen club, St. Peter and St. Paul national Polish church, St. Vladimir Russian orthodox society, St. George's Russian orthodox society, Maris S. S. dei miracoli Italian Catholic church, Ascension Ukrainian church. Here is the church, intervening at last in an industrial situation which has compelled the attention of the country. But what church?

American Labor and Mexican Churches

THERE ARE SIGNS that organized labor in the United States is about to interest itself actively in the religious situation in Mexico. Already, a group of local labor leaders in Chicago, inspired by the expulsion of the papal nuncio and the enforcement of the constitutional provision against the exercise of clerical functions by foreigners, has sent a sharp protest directly to the Mexican government. And the Chicago Daily News has carried a remarkable interview with Mr. Matthew Woll, vice-president of the American federation of labor, in which, while it is denied that the federation will press matters to the point of a severance of diplomatic relations, it is admitted that the federation views the present course of the Mexican government with grave misgiving. Here is an unusual situation. The present Mexican government is under deep obligations to the American federation of labor. That body has done much to bring to birth the organized Mexican labor movement, which is behind the Calles administration, and it has actively protected that administration by securing an embargo against the shipping of arms to counter-revolutionaries and in other ways. President Calles will go further to placate the American labor group than any other north of the Rio Grande. Ordinarily, that group might be expected to sympathize with the objectives of the Calles government, and to oppose any policy designed to embarrass it. But a great many members of the American federation are members of the church which has found itself most harassed by the religious policy of Mexico. Hence, the gathering note of disapproval in American labor circles. It will be interesting to see how far this is allowed to grow, and likewise how much effect it has on the course of President Calles. Agitation by labor on a religious matter is something new under the sun.

What Is Disturbing the Disciples?

OF THE GREAT DENOMINATIONS in American Christianity the first to feel in its organic life the wrench and strain of the fundamentalist-modernist controversy was the Disciples communion. The controversy which has come to a head in other communions within less than a decade had been acute, and one might say almost chronic, among the Disciples for nearly a generation. Before ever the Watchman-Examiner took to itself the character of a Baptist fundamentalist organ, or the Presbyterian made itself the champion heresy hunter of the denomination whose name it wears, the Christian Standard was already a seasoned journalistic veteran in the war against the higher criticism and the doctrine of evolution. The fact is that up to eight years ago the assumption prevailed among the more tolerant Presbyterians and Baptists that the newer ideas were making a peaceful penetration of their groups and of the churches generally, and they looked with hardly disguised superiority upon the Disciples who found themselves in such queer difficulties. Theological controversy was common to all the denominations, but in most bodies it was confined to the academic level. Here and there local disturbances would occur, a heresy trial or an agitation over some individual teacher, but the rank and file heard only far-off echoes.

With the Disciples the theological issue early became an ecclesiastical issue, thrusting its roots down into the organic processes of the denomination, and causing sharp division in conventions and missionary organization and even in local churches. The Fosdick case, which has been the conspicuous pivot upon which Presbyterian and Baptist controversy has turned in the past half-dozen years, had its prototype among the Disciples seventeen years ago in the case of Professor Willett, whose appointment to a prominent place on the program of the centennial convention at Pittsburgh, in 1909, became the signal for an attack upon him and all "higher critics,"—an attack which makes the present campaign of the Watchman-Examiner and the Presbyterian seem like a pale imitation of the real article. From that day to this the battle line has been consciously drawn between conservative and liberal Disciples. The veterans of this long conflict naturally find themselves possessed of several different varieties of emotion as they contemplate the belated emergence of the same conflict within the borders of their neighbor communions.

It is not difficult to understand why the controversy over modernism became organic more quickly in the Disciples fellowship than in others. Certainly it was not due to any exceptional forwardness on the part of Disciples' scholarship in accepting the newer outlook on science and the scriptures. The explanation lies in the fact that the implications of modernism were more obviously hostile to the Disciples' standardized mode of thinking than to the standardized thinking of any other large denomination. We say more *obviously* hostile. Compare the Disciples with the other leading Christian bodies. They have, historically, a

far more passionate sense of a distinctive mission than any other, not excepting the Episcopalians. Their reasons for existence are not found in the great catholicities of our common faith, but in certain positive convictions and angles of approach which are peculiar to themselves. Presbyterian doctrine and purpose are not uniquely Presbyterian. Methodist doctrine and purpose are not uniquely Methodist. Baptist doctrine and purpose are not uniquely Baptist. But Disciples conceive their doctrine and purpose as peculiarly their own. And it was a sound instinct that led their conservative leaders instantly to sense in modernism a hostile force, and to arouse the denomination in defense of the faith. The evolutionary view of the world and the historical view of the scriptures did indeed threaten the standardized mode of thought to which the Disciples mind had become accustomed. The very morale of the denomination was endangered.

Two interpretations of the Disciples *raison d'être* had struggled from the beginning for ascendancy in their mind. One was the plea for Christian unity, a catholic conception, generous, vital and free. The other was the purpose to restore primitive Christianity, a conception which took the form of an "ancient order of things" assumed to be revealed in the scriptures and determining mandatorily the organization, the worship, the ordinances and the doctrine of the church for all time. The second interpretation had all but completely smothered the first. The Disciples believed that their sort of church was in essentials a true replica of the primitive order whose outlines and details were divinely traced in the new testament. Other churches represented departures from that norm, and it was the task of Disciples not alone to evangelize the unsaved world, but to evangelize the apostate church and bring it back to the true foundation.

It was obvious that scholars who held the historical view of the scriptures and the evolutionary view of the world would surely undermine this "ancient order" which rested upon a wholly authoritarian and literalistic interpretation of scripture. Probably the distinctive features of no other large denomination were so openly exposed to the immediate effects of the new scholarship as were the distinctive features of the Disciples. For this reason their reaction was more prompt and the battle between old and new came to a more immediate crisis than in other communions.

It was inevitable that the controversy over the more theoretical questions of theology, such as those which have come lately to be known as the "five points of fundamentalism," should quickly center itself upon the specific question of baptism by immersion and the associated question of open membership. The psychology of the Disciples is in this respect the same as that of the Baptists. Lacking any recognized machinery for heresy trials the conservatives could not bring to a decisive issue their charges dealing with such questions as an inerrant scripture, the miracles, the virgin birth, the bodily resurrection, the substitutionary atonement and similar matters. There were no clear standards, no mechanism of trial and no objective tests by which heresy could be formally determined. But the question of admitting unimmersed Christians into Disciples churches without rebaptism afforded an objective test by which the modernist could be surely identified and the conservative

judgment of the majority brought to bear with real penalties.

The idea of open membership has haunted the Disciples mind more or less from their beginning. In its deepest impulse it is an expression of their historic passion for Christian unity. When Thomas Campbell, the founder of the denomination, was reorganizing his first congregation on the basis of his newly announced principles, he faced the question of the rebaptism of certain of his members who had not been immersed. He recoiled at the proposal that they should be rebaptized, declaring: "As for those who are already members of the church and participants of the Lord's supper, I can see no propriety . . . in their unchurching or paganizing themselves, or in putting off Christ, merely for the sake of making a new profession; thus going out of the church merely for the sake of coming in again." Alexander Campbell, his son, announced the purpose of the new movement to be to build a church whose door should be as wide as the gate of heaven.

The reasons for the suffocation of this generous and catholic ideal are easily traced in Disciples history. But in spite of the final dominance of a sectarian conception of their movement, the Disciples have never been wholly comfortable in their unfraternal practice of rebaptism. Sporadic discussions have taken place through the years, but the impulse to free the denomination from the yoke of so crass a piece of sectarianism began to find definite and determined expression about twenty years ago. It was an inevitable and logical effect of the liberalizing process which the new scholarship set going in all denominations.

At first the only penalty which could be meted out to the innovators and the advocates of the innovation was to brand them so deeply with the odium of heresy or disloyalty that the number of pulpits open to them would be restricted, and no program committee would risk its standing by inviting them to a place on significant convention platforms. This proved ineffective, as the men thus discriminated against were of the sort who had no itch for such formal recognition and, besides, the prestige of such men seemed to grow in popular esteem in direct ratio to the vehemence of their denunciation by the journalistic defender of the faith. There was no machinery by which the innovators could be cast out of the ministry and no way by which the open membership churches could be cast out of the denominational fellowship. Their loyalty and generosity to all missionary and benevolent causes kept them in vital relation with the spiritual and organizational life of the denomination. Their numbers grew—of ministers and influential laymen advocating the more Christian way, and of churches practicing it.

From the beginning the fundamentalist strategy had been to involve the missionary organization in the controversy. Youthful candidates up for appointment to the foreign field were made objects of ruthless public investigation by the heresy hunter. A notable instance of this character was the case of Rev. Guy Sarvis, now professor in the university of Nanking and a missionary of great influence in China, who at the time of his appointment held membership in an open membership church. Similar instances fill many bitter chapters of the record of the past twenty years. The headquarters officials were personally held suspect and contin-

uously kept under fire charged with abetting the liberal movement. But while this agitation kept the denomination in a chronic state of disquiet, the issue in each case assumed only the magnitude of the personality who happened to be the object of the attack. The missionary organization, as such, was not seriously and searchingly involved until six or seven years ago.

When it became known that the open membership movement had spread to the foreign field, and that the mission churches in China, the Philippines and elsewhere, sometimes under comity agreements with other communions, sometimes under stress of circumstances from which there was no other Christian escape, and sometimes from positive personal conviction of their leaders,—when it became known that they were actually receiving other Christians into fellowship without rebaptism, the attack shifted from mere personalities as such and has ever since been centered upon the United Christian Missionary society. The story is too long to recite here. Demand after demand has been made by the fundamentalist organ that the United society recall all missionaries known to be favorable to open membership. This demand has found voice in a series of resolutions passed by several general conventions beginning with that of 1920 and culminating with that at Oklahoma City in 1925. Except for the recalling of one missionary no radical action has yet been taken by the United society. The official attitude of the society is not favorable to open membership, but it does not regard the holding of a favorable opinion on the subject by a missionary as sufficient reason for his recall. Moreover, the society's leaders are increasingly aware of the enormous complexity of the problem of foreign missions, and are engaged in a constructive and irenic endeavor to convey to their constituency some understanding of the new aspects of foreign missions which make absurd and even contemptible the contention over rebaptism.

The upshot of the United society's loyal stand albeit at times it seemed to be a wavering loyalty on behalf of the freedom of the missionaries, in the face of resolutions by the general conventions, has been on the one hand to evoke increased devotion to the society on the part of the great body of the denomination, and on the other hand, to cause the opposition, headed and inspired by its aggressive journalistic organ, to make a gesture of launching competing missionary organizations of its own. If this opposition policy can gain sufficient support, the outcome is likely to be another secession from the main body of the Disciples, leaving the great majority, who find a real basis of fellowship in their common missionary and benevolent enterprises, carrying on under the United Christian Missionary society.

The situation cannot be rightly understood unless it be pointed out that the United Christian Missionary society is an autonomous organization, neither legally nor morally bound by the actions of the general convention. The general convention is a mere mass meeting, representing chiefly the locality in which it is held and possessing only "advisory" authority over the organizations that report through it. The United society is a truly democratic organization representing the rank and file of the churches. Its board of managers of 120 men and women is constituted by the state conventions and may be assumed to possess more nearly

than any other general assembly in the denomination the moral judgment of the constituent churches.

Andover and the Dead Hand

[See Page 720.]

THE RECENT DECISION handed down by the supreme court of Massachusetts in the case of Andover theological seminary has brought to an end the long and honorable service of that institution. It would seem incredible that a foundation so important and valuable as this should be dealt a death blow by the enforcement of a deed and endowment made a century ago, and today incapable of enforcement in any enlightened community. Never was the blighting power of the dead hand more forcibly illustrated. In the days of its establishment, a hundred years ago, it was stipulated by the founders that the standard of faith in the school should be the shorter catechism of the Westminster divines.

Later on there was added a more definite safeguard to the orthodoxy of the institution in the form of a creed which has since become famous, and is given in almost complete terms in the news section of this issue of *The Christian Century*. It is difficult now to think oneself back into such an intellectual and theological atmosphere. The world has passed out of that type of thinking. But founding a training school, in a period marked by much more dogmatic sentiments, the effort was made to safeguard it from the danger of departure from the tenets of the shorter catechism and the additional creed that was devised to strengthen that recognized symbol of orthodoxy. Long since the rigor of these standards was abated in the practice of the institution, and it has functioned as a modern and progressive school. With this arrangement both of its controlling bodies, the trustees and the three visitors, were satisfied. But recently the latter group apparently in the interest of conservative views, raised the issue of strict adherence to the ancient tests of doctrinal soundness, and on this patent and unavoidable point the decision was rendered that closes the service of a hundred years.

The work of the seminary cannot continue. For no men could be found who would consent to teach under the impossible conditions required by the stipulations of the founders. If those good men were today alive, they would probably be the first to resent conditions no longer workable. It is the tragedy of attempting to control the thinking of the future by the mechanisms of an age far from perfect. Men fancy that they can preserve their denominational watchwords or their private prejudices by writing them into the statutes of the institutions they endow. But another generation either disregards them in the interests of clear thinking, or points them out as the outlived symbols of a day that is gone.

This is the fate that has overtaken the pious and devoted founders of Andover. For years the school kept step with the advancing convictions of the times, and fulfilled the purposes of its builders, even while it departed

from the stipulations of their governing ordinances. Now, by an attempt to compel conformity to an impossible standard, the board of visitors has rendered futile both the good intentions of the founders and their own reforming efforts. No teachers are available for the type of instruction demanded by the terms of the statutes. For in addition to affirmation of the teachings of the shorter catechism and the additional creed at the time of their induction into their offices as teachers, the instructors are required to reaffirm the same statements once in five years during their connection with the staff. As if this were not enough, each of these unhappy professors is to make clear his opposition not only to atheists and infidels, but to Jews, Mohammedans, Arians, Pelagians, antinomians, Arminians, Socinians, unitarians and universalists, and to all other heresies and errors, ancient and modern. The teacher who could live in that atmosphere of antiquated animosities would be fit only for a museum, not an institution of learning.

The objectors who have raised this medieval issue and thus compelled the cessation of the work of the school have likewise rendered frustrate the attempt to secure students for the institution. Men and women who are entering the ministry and other forms of Christian work do not care to be inmates of a home for the subnormal. There are schools of a sort that carry the burden of an outgrown and mouldy theology. But their usefulness is limited, no matter to what numbers their attendance may run. The grace of God appears to be adequate to provide a measure of success for some belated and unprepared ministers and missionaries. But those who are aware and concerned to prove most valuable in Christian service demand the best training they can secure. And they know this is not to be found in a school whose face is set to the past, and whose standards of scholarship are obsolete.

Nor do the churches want ministers who come from schools of the fundamentalist type. They demand men of ability, who have paid the price of competent educational preparation. They know that such leaders do not come from reactionary institutions. If they are of the right sort, and discover their mistake, they go elsewhere. That is the reason why the efforts of fundamentalism to provide itself with adequate schools are futile. The men who are prepared to teach in any high class institution of education are not procurable for the kind of instruction required. And those who accept teaching positions and are sincere in their ambition to do the best work, are sure to find their way as soon as possible to universities and seminaries where freedom and power are to be found. The educated minister is the sort the churches are seeking. The prepared missionary is the one for whom the non-Christian lands are waiting. The trained teacher is the only one who can survive, even in the most conservative school. No amount of endowment or other equipment can lengthen for long the service of an institution that writes Ichabod above its doors.

Andover was the scene of a notable heresy trial that dragged on for years, and had no significant outcome. But in the process of that litigation the churches of all religious groups received much valuable instruction in the essentials of the Christian religion. The trials of Professor Smith at Andover and Professor Briggs at Union were mileposts

on the way to a more liberal theology and a more tolerant attitude of mind. It may be that the fate of Andover will have a like serviceable result. The men were acquitted, for heresy trials are increasingly distasteful to the mind of the church. The seminary has been condemned, under a technical ruling from which there seemed no escape. It will still be teaching, whether or not it finds a method of surviving this harsh judgment. It is not the institution or its professors who have been on trial in the public mind. It is the board of visitors, who raised the issue of orthodoxy, and have thereby rendered abortive both the work of the founders and their own plans for reform.

Meantime it is evident that efforts will be made by the churches most nearly affected to secure a legal decision that will permit the seminary to continue its work. It will not be difficult to show that the so-called Andover creed has not been in force in orthodox Congregational churches during the past half century and has no standing as an accepted symbol of belief in that denomination today. A court that was helpless in the face of the issue raised by the visitors might still find itself competent to declare the institution fully representative of Congregational doctrines, when interpreted in the light of history and accepted procedure.

The Observer

The Novelists Confess Their Faith

I SUPPOSE many will say that this title would be truer to fact if it had read "The Novelists Confess Their Lack of Faith," and after three or four readings of "My Religion" I am not sure I would not agree with them. My readers will remember that last fall there appeared a series of letters in the Daily News of London under the general heading "My Religion." Ten of the most popular novelists were asked to write a frank statement of what they believed. They were read with great interest and called forth unlimited correspondence and editorial treatment in the British press. I should judge every preacher in Great Britain made a sermon on them. At last they have been collected into a little volume under the title "My Religion," and some of the comment upon the letters by the bishops as well as the correspondence between Mr. Arnold Bennett and Dr. Norwood of the City Temple has been included. The ten novelists, my readers will remember, are Arnold Bennett, Hugh Walpole, Rebecca West, J. D. Beresford, Israel Zangwill, Sir Arthur Conan Doyle, E. Phillips Oppenheim, Compton Mackenzie, H. De Vere Stacpoole and Henry Arthur James. I followed the letters and ensuing correspondence with much interest and now I have been even more interested in making a rather careful study of them in book form. I want to share with my readers some of the impressions that have come from several readings.

The first thing that strikes me is the lamentable ignorance almost all these men display of Christianity. Even when they know something about it their inability to understand it sympathetically seems amazing. Every one of them, when he mentions a common Christian doctrine, gives a distorted version of it. They all put the churches down as holding a

lot of antiquated, queer ideas. One doubts if any of them has been near a church for ages or has the slightest idea of what is being taught in churches. A good instance of this is to be found in the contribution by Mr. Bennett when he says: "I absolutely dismiss the extraordinary and too convenient notion that a man may safely do as he chooses provided he dies in a certain faith." Of course this is not a Christian doctrine at all. It is only a typical distortion. The Christian church has always believed that God was merciful and fatherly and has encouraged sinners at the last moment to repent and cast themselves upon a God who is so merciful that he might not hurl the repentant soul into outer darkness without giving it a chance to redeem itself—but that is an entirely different doctrine. All these writers seem to have very vague notions of what the church really teaches and even vaguer ideas of the doctrines.

The second thing that impresses one is what a mighty little bit of religion some people can get along on. If one were to take the nine essays out of this book—omitting the one by Compton Mackenzie, who is a thorough-going Christian—and extract from them all the religion severe squeezing would give, about all he would get is that there is probably intelligence back of the universe, a power or trend or stream or tendency making for ultimate beauty and goodness; that kindness is better in the long run than selfishness and hate; that the soul may be immortal; and Sir Arthur Conan Doyle has his "spirits" to console him. One does not wonder that the bishop of London, in his review of the book (printed with the letters), after commenting upon the powerlessness of this vague pantheism to redeem men, remarks that "there was not enough gospel in them to save a tom-tit." These authors live in a world of fiction, a sort of dream-world, a sheltered world, and have no conception of the terrific, tremendous, sublime, holy gospel it takes to save the wicked, evil world we preachers, who have to work in it, are brought into contact with. I often recall the words Dr. John Clifford said in my hearing when we were crossing Europe during the first outbreak of the pent up devilry of the human heart in August, 1914: "It makes one wonder if Christ himself is big enough to save humanity, it is so terribly fiendish and heartless." "Kindliness" as a religion—but what is going to make people kind? They are not kind by nature; they are both selfish and cruel.

All these confessions, excepting Mr. Mackenzie's, have two things in common. The first is the utter repudiation of Christian dogma. This is on every page. To take a few words from Arnold Bennett: "Dogmatic Christianity is based on the Bible, and on the Bible alone. And the Bible has proved to be very unsure ground for dogma, as it was bound to prove as soon as the bias of religious tradition was eliminated from the study of it. . . . There is scarcely a passage in it upon whose interpretation all Christians are agreed. . . . Who among us has the authority to decide what in the Bible is historical and what unhistorical? I confine myself to saying (1) that I have discovered nothing in the Bible to convince me of the divine origin of Christian doctrine as inculcated either today or fourteen hundred years ago; and (2) that the number of people in my case has been rapidly increasing for many decades and is still increasing." Here is a passage from J. D. Beresford: "Moreover, the

dogmas of the churches appear to me to be utterly at variance with the spirit of Christ." So I might go on through these confessions. I am not attempting to point out the fallacy of all this but only to record; however, one would like to remind these brethren that conduct is always the fruit of creed.

The other thing common to all these letters is the emphatic declaration that Christ is the exemplary man and his ethical teachings the highest the world has known and, if practiced, the solvent of the world's ills. Once in a while this praise is a little too condescending and as Dr. Norwood says in the concluding chapter of the book regarding Mr. Bennett's remark: "I should not care to assert that in the field of morals Christ was not the greatest man that ever lived," it is "a pat on the back for Jesus and is offensive rather than consoling." But Mr. Bennett does say: "It seems to me that Christ better than anybody understood the secret of happiness, which is the avowed end of all religious beliefs. Christ taught an all-embracing sympathy, he taught humility, meekness. He taught us to judge not that we be not judged. He taught forgiveness. He taught the return of good for evil. In a word, his religion was, in practice, the religion of kindliness." Mr. Walpole expresses as part of his creed the conviction "that more and more clearly as one grows, the teachings of Christ, stripped of the dogmas that others have put upon them, apply with amazing wisdom and knowledge to modern conditions, and that no amount of feeble living and persistent moral failure on one's own part alters the fundamental wisdom of these teachings." Miss West is not quite so sure even here. She says, without a quiver, that "even when Christianity is stripped of doctrines that were created to serve a special purpose, but now serve none, there is no reason to suppose that it is the final revelation of the divine to humanity." But the rest agree with Mr. Bennett and Mr. Walpole. Sir Arthur Conan Doyle goes so far as to say: "The wonderful thing is that by devious paths we have got back to Christianity once more, and that the Christ figure appears—to me, at least—more beautiful and understandable than ever. The worst thing that any sect can do for Christ is to make him incredible. Now he appeared as a great, heaven-sent Teacher living a life that was to be our example. That was surely enough without any question of a mystical atonement. It is not enough for our mosquito brains to say what degree of divinity was in him, but we can surely say that he was nearer the divine than we, and that his teaching is the most beautiful of which we have cognizance."

I cannot close this letter without calling attention to the fact that several of these writers confess that it is the unchristian life of Christians that makes it hard for them to be Christians, and especially the fact that after two thousand years of their dogmas they could spend six years inflicting the most horrible tortures upon one another and upon the innocent women and children of the world, and filling the world with a great, surging sea of hatred. Here I agree with them. I think that if Christians bring another 1914 upon the world it will be hard for anyone to believe that their doctrines are anything but arid imaginings. Only Christ will remain the adored and lovely one to the Quakers, and a few others.

FREDERICK LYNCH.

Is Russia Getting Anywhere?

By John R. Voris

THERE ARE liberalizing tendencies at work throughout Russia, induced by the revolution and by the present government, and in the long run of greater significance than communistic principles, and more worthy of attention. Whether these items of progress have been brought about as an ideal and aim of the government, or whether they are inherent in any revolution, or whether they are induced by opposition to the present regime, the good effect is the same.

HELP FOR THE PEASANT

The new situation is beginning to affect the peasant. The peasant in Russia, except for the comparatively small city population. A vast, slow-moving mass, plodding, ox-like, patient and unresistant. He is of higher type than the peasant of Persia, Turkey or Syria, or than the Turkish population formerly of Macedonia. His house is superior to that of the Armenian peasant, or of the Syrian farmer, partly because the Russian has wood in plenty, but more largely because there is a real difference of temperament and spirit. And yet having said that, there is little more to be said, for he has never awakened. His religion and his temperament have combined to make him receive fatalistically whatever has been given to him. He loves his land, and cherishes it. When the present revolution gave him his land, he felt a sense of great satisfaction. He did not rise enthusiastically to the idea of joining with workingmen against or for anything. He did not want to join anything. His membership in the "commune" of his neighbors was sufficient. But he did not resent being controlled by a government which gave something that he for the most part had not had before, and which promised him much more.

When the new government came to take twenty per cent of his grain, previous to the famine of 1921, he began to realize that he was expected to give as well as to receive. Moreover he began to wonder what he was getting. He had land. But after all there was not much practical difference between ownership by himself through the state, and ownership by a great landowner. If the state took twenty per cent where the landowner might have taken ten, there was no reason why he should prefer his theoretical and tenuous ownership. The industrialist movement, then making up communism, promised much return in the way of manufactured articles and modern improvements. But the peasant did not see these things materialize, and he could not profit by promises. And so the peasant has gradually been stirring himself out of his lethargy to ask himself what has happened, what is going on about him, and what is going to occur in the future. Curiosity and interest are his instigative emotions toward something new and different. From within himself there is a new urge: he wants something.

SONS OF THE PEASANTS

The peasant is being stirred by his sons. I owe this idea to Kalinen. At the third session of the all-soviet con-

vention he said, "The red army is made up largely of sons of peasants. These young men are traveling; they are being educated, for the first time; they are being taught that they have a part in things; they live fairly well. And they are saying: 'Why don't our fathers have a share of the good things of life; why do they live as they do; why do they not have more to eat; why not a larger share in control of things? Our fathers must have something in return for what they are giving.'" Considering the size of the red army and the vast and effective educational program in that army, one can see how this will eventually change the peasant point of view.

Again, the training of the children, peasant children as well as children of industrial workers, will eventually bring into peasant homes new ideas of living.

But a good deal of credit must be given to the government for deliberately starting out to reform the ways of doing things. In Armenia, in southern Russia, the people live in underground huts, just like their early forebears. Not a change here for a thousand years, and no thought of change. But now there is a yeast at work, and a change is coming. The present government is not content to leave the peasants as they have been. Lenin's dream of the electrification of Russia, so that every peasant could have electric light in his hut, is a thing to stir the imagination of the peasant. It is symbolic of a life of which he had not dreamed.

Again the peasants have been stirred to see men and women from their own number take places of leadership, and to feel that they have within them powers unrealized. That is a story in itself, this leadership by Russian peasants, from the humblest chairman in a local commune to the president of the country, the peasant Rykoff. If the present government, or rather movement—for the forces at work are far deeper than merely the attempt to apply the communistic philosophy—accomplished nothing else than to make the peasant restless and eager, and desirous of growth, it has accomplished much. The old regime did not do it, although it had many social welfare schemes for the peasants; the landowners did not desire it. Certainly the church did not attempt or apparently desire to stir the peasantry, it was a soporific to them rather than an incentive.

ADVANCE FOR INDUSTRIAL WORKERS

The industrial worker is in the saddle, and like all people who have power thrust upon them, he misuses it. So one's judgment of the effect upon the industrial classes is beclouded just now by the fact that there are so many things that one heartily opposes. And yet down underneath what has happened? For one thing, the 'workers' have become ambitious to have their children educated to take their place in the world of science, art, industry, and they see their way toward this new dream. For another, they have tasted living under better conditions, with shorter hours and better working environment. Moreover they have had their share—a lion's share—in the management of the government, as also of their labor unions, and this is giving them

a sense of real citizenship. Further, it is bringing them the privilege of constructive leadership, of harnessing their energies to the movements about them, rather than being merely a protesting body as in the older days of surreptitious plotting, Siberian exile, sorrow and death. The worker is unconsciously growing. One might say as an aside that he is probably growing in sound sense as he sees the ineffectualness of trying to run a factory without capital, or engineers, or business management; that he is seeing that the crushing of the intelligentsia is robbing the country of its most expert leadership.

One speaks with mental reservations thus far, for there is such a mixture of elements. But there is a clearer field of truth in what follows concerning the effect of the revolution upon children and youth, and upon the development of agriculture, education, social economy, the arts and religion.

THREE GODS OF SOVIETISM

The soviet regime has three gods, and these three gods are: Lenin, communism, and children. This worship of children has many sides, some of which are laughable, some tragic, and some greatly encouraging. The emphasis upon the glory of children, and their place in the sun, together with the inhibitions placed upon parents, teachers and priests with respect to children, have developed in many of the children a bumptious ego, a silly selfishness, a lack of self-discipline, and in general an obstreperous and unlovable state of mind. And on the part of youth it has given an over-valuation of their importance, a feeling of superiority to age, a resentment of control except that imposed by the government, union or communist organization, a disdain toward all things old, and a naive faith in things different.

One wonders what the effect on the characters of this body of young people will be of the atheistic atmosphere, the high disdain of conventions in morals and religion, and this silly superiority of youngsters. But there is another side. In the near east as in the far east youth has been immemorially subject to age. From this has come the ultra-conservatism of social customs. Church, state, the home,—all run by aged folk. The welfare of children has not been taken into consideration. Girls especially, but boys as well, have been unimportant. Disease could fasten its clutches on them. Work, not education or play, was their lot. Look at the children of Persia, or of Turkey, to understand this. Only some great revolution could break such an iron traditional custom. The Russian revolution has now run to the extreme on the other side, it is true. But I would rather see the ideas about children in Russia go through their present amateurish stage as long as they are on their way toward real child care, than to have the situation remain as it was before the revolution. The excess will right itself eventually.

Again take the question of education. Russian education, under the old regime, was de luxe, esoteric, aristocratic, academic, cut-and-dried. The present plan of education is based first of all on the availability of a free training for all children; second, it is an education to self-expression, with emphasis upon vocational work, physical culture, club life, self-government groups, and the like. It is a shock to the

elder Russian educator. Noise and lack of discipline! Disorganization! But a break from the hard academic methods of the past was necessary to life. The pendulum has swung to the extreme, but most of the things emphasized are real educational factors recognized by educators today. The lack of equipment, of trained teachers, and of established standards handicaps the attempt. A slow and evolutionary process, during which teachers would have been trained to the new methods might conceivably have been better. But that is not the way revolutions work. They do the thing cataclysmically. What I am trying to say is that the educational trend within the schools is good.

But the education and care of the children, though most important, is not all. There is the education of the red soldiers, with its many varieties, a force which will eventually help create a literate Russia. The classes here are intelligently conducted. These plans reach out to every citizen of the empire. An educated populace, through the cinema, newspaper, play, in all Russia,—that is the theory. Presumably they will eventually include the radio, but they are fearful of it at present, lest outside influences come in, so it is taboo.

AGRICULTURAL PROGRESS

Turning from the problem of technical education, let us consider some of the practical developments. There is, first, agriculture. The present government is ambitious to develop farm experimental schools, and it has done so in several places. Here one finds imported cattle, and the best and most modern method of handling milk. The government is anxious to see that modern methods in farming take the place of the expensive ancient customs prevailing heretofore on peasant farms. When you consider the fact that peasants in the near east have used exactly the same methods for a thousand years, progress may seem hopeless. But it is not hopeless, for the government possesses both the will and the power to take the initiative. It will eventually make a vast difference in the economic status of Russia. The country can, and will, in all probability, become immensely prosperous.

Then there is the question of the place of women. The emphasis placed upon the rightful place of women in the revolutionary movement is a thing of tremendous and heartening significance. In all eastern countries girls have been inconceivably hampered in their development, except those of the higher classes who attended exclusive European schools. Women have had no place in politics, in social service, in economic life. It is the male who has dominated. Ride through Syria and note the Moslem men, gay, debonair, beautifully dressed, standing about the railroad stations. The women, black-garbed, veiled, wistfully gaze from their work in the fields. It is almost impossible to make a dent in that traditional custom, as Turkey is discovering. Russian women have never been quite like that, and yet that has been the general standing of womanhood. It takes the daring, the nonchalant courage of radicalism to break from such a past. Curious things are happening, of course. As I write this article I read of peasant women on a strike against beatings by their husbands! The story of the breakdown of moral conventions among older girls, exaggerated

as it is, probably has a good deal of truth in it, corresponding in part to the breakdown of conventional standards for youth in England and in America. But the general end of emancipating women from their age-long servitude is beginning to have its telling effect.

CHANGE IN THE CHURCH

Lastly, take religion. One who believes not only in the central power of religion in all life, but also in the fundamental strength of the Russian church, as does the writer, would normally be expected to follow the conventional and popular hue and cry against the Russian attitude toward the church. I do not. It can all be explained historically, this revolt against past conditions. One visualizes the combination of church and state, the sedative attitude of the church toward wrongs in economic organization, and in state; the pogroms against the Jews; the control of all life by the church; the lack of democracy; the ignorance and simple-mindedness of the priesthood. If one studies the eastern churches, no matter how sympathetically, one sees not only great values which must be conserved, but also enormous evils which must be overcome. The church is in the hands of age. It is conventional and hard to move. It formerly

relied upon its established place and its inherited power rather than upon its message of spiritual light and upon the goodness of its representatives. Its priesthood was often not well supported, or educated. Today it is going through a bitter stage. Apparently everything is against it. And one must sympathize deeply with its priests and prelates and even with the humble, pious people who rely upon the church for their happiness.

Yet the total result, even at the present time, when the anti-religious movement has just passed through its worst stage, is this: the church is beginning to talk progress, change, reform from within, rather than from without. It is asking itself how it can win the youth, not merely taking it for granted that youth will be loyal. It is turning to new ideals, and new methods. I do not know that the church will be able to discover the necessary powers of leadership, and that it will have the inherent vitality to recover itself. But I believe it will. And I am inclined to think that future historians may pronounce as blessing in disguise not only the revolution, but even the so-called atheism of the present, since only through some such violent break from the past could the traditions of the church, the customs, all so venerated, be modified as spiritual vitality demands.

When God Gets His Chance

By J. D. Jones

Deep calleth unto deep.—Psalms 42:7.

AS I AM GOING to use the sentence I have just quoted as a motto rather than as a text, I need not spend much time in talk about this psalm and the circumstances under which it was written. It was obviously written by a man who was in trouble; his trouble seems to have been exile. We need not try to decide who the singer was or what was the particular exile in which he shared. The point is the writer was in exile and the bitterness of the exile consisted in this, that it separated him from Jerusalem and its temple and its worship. The place of exile was apparently in the hilly trans-Jordanic country. From there he could look down towards the west and south in the direction of Jerusalem and remember how he went with the multitude to the house of God. And at the thought of the privileges that once were his but are his now no longer a great sea of grief seems to surge over him. The particular imagery of my text is suggested, the commentators say, by the scenery of the district in which he sojourned. The rocks in that trans-Jordanic region when the snows of Hermon melt are covered with foaming cascades and the impetuous Jordan becomes a roaring torrent. These floods call out to one another, "Deep calleth unto deep" and make the echoes ring. So it seems to the psalmist as if one flood of trouble called to another flood of trouble as if with the intent of overwhelming him and swallowing him up.

Now that may be and probably is the sense in which the psalmist first used the words. But the suggestion they convey to me is quite a different one—namely this, that it is to

the deepest in man that the deep things of the gospel call and that until the depths of human nature are touched the deep things of God make their appeal in vain. "Deep calleth unto deep." I am going to take the liberty of using this brief phrase as my starting point for a discussion of that truth.

THE PROBLEM OF INDIFFERENCE

I wonder whether you are ever troubled by the thought of the indifference and unconcern of such a vast proportion of our population? Seventy-five per cent we are told of our male population is outside all our churches. They made preparations for over a hundred thousand people to see the football match yesterday. Men will spend much money and travel long distances to see a football match but they neglect and ignore the church of Christ even when it is planted at their doors. This indifference would not be so puzzling if we reckoned religion to be a matter of taste, just as love of music, or love of painting is a matter of taste. We should account for it on those lines by saying that the great majority of our people had no taste for religion. But we cannot say that. We hold that the capacity for religion is in every man. We believe that the human soul everywhere is athirst for God. We believe that man really cannot live by bread alone but by every word that proceedeth out of the mouth of God. We believe in Augustine's familiar word that God has made man for himself and that he is restless until he finds his rest in God. It is in view of this belief of ours that man is "so made"—to use Dr. Dale's

word—that he must seek God and love him that the sheer indifference of such multitudes seems so mysterious and staggering. What are we to make out of it all? Must we abandon our belief that the need of God is instinctive, intuitive, universal? Must we confess that we have been mistaken in our belief that man was made for God? Such a question is forced upon every thinking Christian by the condition of things in the midst of which we find ourselves.

Now my belief is that my text suggests the real reason for the prevailing indifference of today. There is no need for us to recant our faith that man is made for God. But it is to the "deep things" in man that the deep things of God make their appeal. And the average man is not living "deeply." He is living on the surface. He is living among the shallows. The "depths" in him have never been broken up, and to the man living amongst the superficialities and shallows, the "deep things" of the gospel and of God make no appeal. I do not know very much about the science of the "listening in" process, but hasn't each of these broadcasting stations its own "wave length" and mustn't an instrument be tuned, so to speak, to that particular wave length if any messages are to be received? And it is much like that with this human nature of ours. If God's voice is to be heard, there must be some "correspondence" between God and the soul. The deep calls of the gospel are necessarily unheard by the man of shallow soul. "Deep calleth unto deep" and if there is no corresponding and responsive deep, the deep things of God make no appeal.

LIVING IN STRATA

Human nature seems built in strata. The new testament writers mention three such strata—flesh, soul, spirit. And of these the flesh is the surface stratum and the spirit represents the "deep." Now there are some who seem to live wholly in that surface stratum. They live, as the apostle puts it, "in the flesh." They live on that level—a merely physical, sensuous life and living on that level it is sensuous things that appeal. They mind "the things of the flesh." They are wholly occupied with the superficial pleasures and concerns of life. There are others who live in the soul, as well as in the flesh. That is to say, they live not simply in the region of the senses, they live in the region of the intellect and the mind. They feel the appeal of the beautiful. They are sensitive to the glories of nature. They respond to the splendors of literature and art. It is a far nobler and fuller life than the merely sensuous one which such multitudes are content to live. But there is a "deep below that deep" and the real depths of human nature are not sounded except by those who dwell in the spirit. It is at that depth that there is really correspondence between man and God. It is when we live at that depth that we hear the call of God and make response. So long as men live on the level of the flesh or even of the flesh and soul, they may be indifferent to God. But the spirit of man is the candle of the Lord. Spirit with spirit can meet. God who is a spirit, makes his appeal to the spirit of man. "Deep calleth unto deep."

Although multitudes live on these superficial levels, the "deep" is there. There are "depths" in men that we do not suspect. There are "depths" in ourselves that we never realize until they are opened. What does the stress which

modern psychology lays on the subconscious mean but this—there are depths in every man of which neither he himself nor his neighbors may be aware! And in these depths there is a deep which answers to the call of God. It may not be obvious, but in every one it exists—some spiritual instinct that hungers after God, the living God. If you will only cut deep enough into human nature, you will find upon it the name of God. If men seem to be able to do without God it is only because they have not sounded the depths of their own natures.

According to the new psychology, almost anything may open up the depths of that mysterious subconscious in which all kinds of instincts and aspirations, hungers and thirsts, lie hidden—a word, a memory, a casual happening—anything may do it. But there are certain special things which do it more often and more effectively than anything else. They open up the depths within us and out of those depths we cry unto the Lord—and to us in these depths the deep things of the gospel make their appeal. Let me mention one or two of them.

PERIL

I begin with this—the consciousness of peril will often open up the depths of human nature and then God becomes the supreme need. We have illustration after illustration of this in the old book. Israel in the days of prosperity was constantly forgetting God, but when peril threatened they flew to God as their one and only resource. "Then they cry unto the Lord in their trouble." In their trouble! I am not defending this. It is making a convenience of God. But trouble, the threat of peril, again and again has shaken people out of their superficiality and shallowness and revealed life as a thing of mighty issues and vast consequences and has made men think of God. Our own recent history will furnish us with illustration. I happened to be looking through my drawer the other day and came across a little paper published by the Scotsman newspaper, which narrated what happened in a certain parish church in the opening days of the war. I had put it in my drawer meaning to use it some time and now after nearly nine years its chance has come. What happened in that Scots kirk was this—everybody came to prayer. There was such a congregation as had not been seen for years. Even the man who rather prided himself upon being a free-thinker was in a pew. In the presence of the peril that menaced the nation all men felt their need of God. All of a sudden life had become deep, tragic, tremendous. And God got his chance. Deep called unto deep. In that stupendous hour the most frivolous and careless person knew that his supreme need was God. Out of that depth they cried unto the Lord. God got his chance with them, "deep called unto deep."

SORROW AND LOSS

It is perhaps only a variant of what I have been already saying if I add that sorrow and loss can do it. They perhaps do it for the individual oftener than anything else. They open up the great depths and then God gets his response. The deep things that the gospel says exactly meet the needs of the troubled and stricken soul. That is why one of the sacred writers declares that it was good for him

that he was afflicted. And another says that in such things—afflictions and sorrows and losses—is the life of the spirit, and a new testament writer declares that although no chastisement for the present seemeth to be joyous but grievous, yet afterward it yieldeth peaceable fruit. And the peaceable fruit is this: God got his chance and deep called to deep. We may think we are quite happy in the enjoyment of material goods and intellectual pleasures so long as all goes well, our children are about us, and our family circles are unbroken. But what can the material comforts of life or even its intellectual pleasures do for us when in the presence of some great affliction the soul sits dumb? What can they do to help us to bear! What hope or healing can they give us? They may serve to distract us for a space and I will not say there is no ministry even in distraction. But we are living at too deep a level for intellectual interests to be able to comfort and heal us. Our hurt is too sore for any one save God to cure.

Out of the depths of sorrow and loss and bereavement men cry unto the Lord. And God gets his chance. Deep calleth unto deep. And in those great words of the gospel about "resurrection and life," about the Father's house of many mansions, about the building of God, the house not made with hands eternal in the heavens which we have when this earthly house is taken down, we find our help and healing. Have you ever noticed the attempts men make to talk at funerals? When they are all waiting in the room while the body is being carried out, for instance. How thin and poor and futile the things they speak about seem. For as a rule they speak about common things and seek to distract the mind from the thought of death. It is a well-meant effort but it is a misguided one. Men and women whose hearts are bleeding are living at a level where speech about weather and markets possesses no interest. They are wiser who make no attempt to say anything at all. For to such sorrow and grief only God can speak. And it has happened again and again that men and women who had given no thought to God in their days of health and prosperity have turned to him as their only refuge when the storm of sorrow broke. "Deep calleth unto deep."

THE SENSE OF SIN

Another depth out of which men cry to God and to which depth the deeps of God's gospel appeal is the depth of the personal shortcoming and sin. For although people tell us in these days that the sense of sin has to a large extent passed away, I venture to assert that if we care to look into the very depths of our hearts we shall find there this sense of shortcoming which rebukes and condemns us. We know that we have sinned and come short of the glory of God. We know that if God were strict to mark iniquity then none of us could stand. We may, so long as we live on the worldly level, be fairly satisfied with ourselves. We pass muster in society. Our reputations are unimpeachable. When we compare ourselves with our fellows we are as good as most and better than some. But when we bring ourselves into the light of Christ we know, as Peter knew, that we are "sinful men." Our own hearts condemn us. And to us in our shame and contrition nothing appeals save the deep things of the gospel—the announcement of God's

love and grace in Jesus Christ. It was out of that "depth" of conscious shortcoming that that psalmist wrote who began his psalm, "Out of the depths have I cried unto Thee, O Lord." Down in the depth, when he saw the tremendous issues of life, when he realized its solemnity and sanctity and knew himself a sinner, only God's great words about "mercy" and "redemption" met his need. "Deep called to deep."

There is a book which has almost become a classic which is entitled "De Profundis." In it a literary man who had covered a distinguished name with unspeakable shame pours forth the regret and remorse of his soul. I am not sure that the book can be fairly called a cry to God, for I am not sure that the feeling that possessed him is not one rather of regret for his folly than of penitence for his sin. But at any rate it is noticeable that when all went gaily and merrily with him, when he was the petted favorite of London drawing rooms, no cry for help and healing ever broke from his lips. It was only when he sank to the depths of shame and saw himself a broken, abject man that the cry arose. Thinking of his own marred and broken life the man writes, "Nature will hang the night with stars so that I may walk abroad in the darkness without stumbling and send the wind over my footsteps so that none may track me to my hurt. She will cleanse me in the great waters and with bitter herbs make me whole."

Nature was his hope? But what can nature do? It is not to nature the sin-stricken man looks, but to God. "With God there is plenteous redemption." It is not in any lustral waters that nature possesses that he puts his trust but in that fountain once opened in the house of David for all sin and uncleanness. When a man has dug as deep down into his own soul as to be conscious of his own sin, the cross of Jesus and all the great words associated with it—mercy, forgiveness, redemption, propitiation—begin to appeal to him. He understands them. He responds to them. "Deep calleth unto deep."

THE SENSE OF ETERNITY

And once again, the great deeps of life may be broken up by the swift passage of time and the sudden invasion of the sense of eternity. The superficial, shallow life is really what Plato called an "unexamined life." Men live it only because they have not really thought about it. "Israel doth not know, my people doth not consider." The people who live for the world and its things, for pleasure or for wealth, have really never reasoned things out. They have never seriously faced the issues of life. And so long as men can shut their eyes to the real nature and issues of life they may feel no need of God, and the deep things of the gospel may make no appeal to them. But they cannot live in this shallow, thoughtless way forever; sometimes the mere flux of time wakens them to the tremendous fact that this world is not their home; sometimes the death of a friend reminds them in startling fashion that they are pilgrims and sojourners on the earth as all their fathers were. We realize with a start that one day the place that knows us now will know us no more. And then out of the depths of the sense of our own mortality we cry to God.

There is no refuge for us but God. From this burdening

sense of our own frailty we shelter ourselves in God's eternity. Great words like that of St. Paul, "For I am persuaded that neither death nor life . . . shall be able to separate us from the love of God," appeal to us then. For the soul rebels against the thought of death. It wants life. It cries out for life. And only the mighty gospel of the risen Christ can really meet its need. I can quite understand that to the young and strong the gospel of a hereafter should make little appeal. It is the gospel that meets the deepest need of the man whose hair is whitening and whose strength is failing and whose sun is westering. That man responds to such a gospel as this—"He that liveth and believeth in Me shall never die." "Deep calleth unto deep." For men are only able to contemplate death and eternity with quietness and confidence as they are able to say, "The eternal God is my refuge and underneath are the everlasting arms."

NO RESPONSE FROM THE SHALLOWS

"Deep calleth unto deep." It does not call to the shallows, or at any rate the shallows do not respond. But these "deeps" are in every man—though they may be unrevealed.

In the most frivolous and indifferent and heedless of men these "deeps" exist, and that is why I dare hope for every man. That is to say, deep down in every human heart is the need for God. Enshrined in every human personality is the hunger for God. God so to speak is in the very texture of human nature. Cut deep enough and on every human soul you will find stamped God's name. These deeps exist in us. It is only absorption in things of time and sense that prevents us from discerning them. In all of us—if we will but look into our own hearts—there is the craving for comfort because of sorrow, the craving for forgiveness because of sin, the craving for immortality in face of the ever recurring challenge of death and the menace of our own ever shortening days. And all these deep and elemental needs are met in the gospel of the grace of God. For in it we hear of a love that makes all things work together for good; of a grace that forgives all our sin, of a life that cannot be touched by death. Once we get down into the depths of human nature we shall find in the gospel the message that meets our needs. To the serious soul the gospel makes its appeal. "Deep calls unto deep."

Canada's Union—After One Year

By Ernest Thomas

THE UNITED CHURCH OF CANADA came into existence on June 10, 1925, and the first general council elected by it will meet on the anniversary of that event to review the achievements and prospects, the work and the workers. What will that council see? It will see a fact of undoubted stability and strength, to say nothing of magnitude—which in things of the spirit should take second place. Dr. George C. Pidgeon, the moderator of the general council, has traveled throughout the church and the whole Canadian territory, and has probably met and addressed far more of his fellow-citizens than any other Canadian during the year. He finds everywhere ministers rejoicing in a new exuberance and freedom. Everywhere one hears the same testimony of preaching the word with a freedom and exhilaration not known before. Nor is it difficult to see why this should be so. The minister now finds himself not the voice of sixteenth century protestantism or seventeenth century puritanism, or eighteenth century Methodism, with the grave defects of each of these movements; but rather he speaks as a minister of a church claiming fellowship and continuity with the catholic church "of all ages and nations." No wonder that the gospel of grace has had free course when emancipated from the trammels of controversies which, however necessary in their own time, belong to that time and not to ours.

A REAL UNION

Then, too, the church has shown beyond all expectation that it is really united. The fusing of traditions in doctrine and custom will take a few years, and so the preparation of hymnals and other organs for corporate worship will wait

until the new and richer spirit has taken more complete possession of the whole body. But during a year in which the most delicate and strenuous situations have been confronted, there has never been a moment in which division of opinion showed any trace of being influenced by the old time denominational cleavages. So utterly dead were those distinctions that they have not given any trouble whatever. Look, for instance, at the problem of blending two forms of appointing a minister. The Presbyterian right of the congregation to call a minister was guaranteed on the one hand, while on the other something like a Methodist institution known as the "settlement committee" was set up with authority to promote and initiate negotiations looking to the settlement of ministers, and with the final authority in the actual settlement. Could the two systems work together? Obviously there was needed much common sense, much sympathy and some patience. Given these factors and the problem became simple. Let the congregation call as it desires; but as it surveys the ground for a man whom it will choose let it take into account not merely local interests but also the general good of the church. In no case, even while the machinery has been coming into existence, has there been any serious difficulty. The two systems will, within the next few weeks, have been blended into a smooth working system with the strength of both traditions.

Another set of grave problems arose out of the obligation to bring about an economical yet effective amalgamation and reorganization of the headquarters staffs and institutions of the uniting churches. Delicate considerations affecting personalities had to be faced. A strong and representative commission has been at work on the matter and

its report will be presented to the general council. This report will show an immediate reduction in staff of about twenty-five per cent with provision for further economies as the officers become fully acquainted with the varied responsibilities now brought into common offices. In working out these changes there was every opportunity for old sectarian rivalries and loyalties to become obstructive, but not a trace of any such disposition was found. Sometimes Methodists were found advocating a viewpoint traditional in the Presbyterians' church, while men of Presbyterian training were seeking the benefits which had come from a Methodist form of organization. There was never any friction or strain of a serious kind and the result is the definite strengthening of the organization.

CHURCHLESS MINISTERS

An acute situation faced the church at the outset. Many Presbyterian churches whose ministers voted for the union decided by a majority vote to remain outside. That meant that in every instance the minister promptly walked out into the street—homeless and without a charge. In most cases he had the support of the great majority of the elders, church workers and the more actively spiritual members. But this was not so in all cases, and especially in Ontario there were a small number of churches which took out of the United church the bulk of the workers and spiritual leaders. The task of providing for the homeless ministers and the homeless minorities was one of great anxiety for a time, by reason of the urgency of the need. But in hosts of cases the local Methodist church with the Presbyterian unionists formed one strong congregation, accepting responsibility for the two pastors. In many instances the Methodist minister insisted on the salary and even the home arrangements being shared equally. In less than a dozen cases was there any hardship to speak of. The United church absorbed the 187 homeless ministers in a few weeks.

This adjustment of ministers was related to another phase of extension. In western Canada there have been great numbers of fields, unable to support a full time pastor, which have been supplied during the summer months by students for the ministry while in training. Steadily these fields are being transformed into regular charges under the home mission board and supplied with effective pastors for the whole year round. This marks a definite advance for the kingdom of God.

In the foreign mission field the task has been different. There, nearly every missionary wished to retain connection with the mother church as it entered into the union. But there have been a few exceptions and the United church, anxious that no sign of this scandalous division should appear before the eyes of Asiatic Christians, offered to continue the support of every foreign missionary in his present field regardless of the body in the home land to which he might be affiliated. Since that first step such an adjustment of the mission work has been sought as will promote the kingdom of God without regard to sectarian claims. Some arrangement is sought by which in certain fields the existing unionist missionaries may be withdrawn as the dissentient Presbyterians are able to supply the fields with trained missionaries and to support them adequately.

The problem is difficult for the very reason that the United church stands for the principle of a unified Christianity and the dissentient Presbyterians have exalted separatism as a sacred principle. Compromise and cooperation alike are difficult in such a situation; and no one need presuppose any extra inheritance of original sin in those who find it difficult to create a scheme devised in the interests of the kingdom of Christ which also safely conserves the principle of sectarian separateness. But the plans are being patiently studied. Every member of the United church recognizes that the dissentients must find some outlet in missionary work as speedily as possible. But mastery of language and special training for a specific field cannot be acquired in a year or two years.

What has been the result of blending Presbyterian Calvinism with the Methodist evangelism and emphasis on an ethical interpretation of Christianity? Some feared the result would be hesitancy, weakness and compromise. The fact is that at the very outset the moderator—a man of fine scholarship, personal charm and persuasive spiritual power—called the whole church to study its spiritual character and mission during successive weeks in the early fall devoted to prayer and contemplation of Paul's epistle to the Ephesians. Later on, when the Lenten season arrived, the whole church turned to the study of the great doctrines of grace as set forth in the famous doctrinal statement which forms the basis of union—a statement which won even from those most opposed to the union unbounded admiration when it first appeared.

THE SPIRITUAL ACHIEVEMENT

On the other hand, while there has been a profound spiritual movement within the hearts of the people, there has been a resolute facing of the actual work to be done. Canadian prohibition laws are subject to the attack organized by those powers which represent the unified friends of liquor in all European nations. But the church, while aware that there is a political struggle of first magnitude awaiting it, has refused to turn from maintaining the primacy of the spiritual ministry. A new reassertion and discovery of spiritual values must lie at the base of any permanent expression of spiritual life in a political order, and all groups of the United church are finding in that need the outstanding call on the ministry of the church.

If one turns to study the achievement in terms of finance the result looks impressive indeed. The constituency actually embraced in the United church has never contributed from its separate groups more than \$2,350,000 for the various enterprises of the church, apart from local expenses. This year the United church asked this same constituency for \$4,000,000 and the whole amount was subscribed within a few weeks, and more than ninety-five per cent of the amount has actually been paid in to the head office, while further substantial sums are arriving daily. Allowing for special costs involved in the legislation and experiences which attended the inauguration of the United church, the council will this year ask its members for \$3,400,000—this being for the aggressive operations to which the church has dedicated herself. Seeing that this represents a million dollars more than the same people ever gave before it does

look as if the United church has set itself to big things and intends to carry them through. The mission fields are now on every continent—Africa, south, north and west China, Japan, central and South America.

It should, however, be pointed out that this achievement is quite independent of the work of the women's missionary society of the United church. In this field the dissentient Presbyterians were somewhat more successful than in others in withdrawing from the United church considerable numbers of devoted workers. But even so, the great majority stayed with the mother church, and together with the Congregationalist and Methodist women have united forces in a women's missionary agency with world-wide outlook and a budget of more than a million dollars. One has but to contemplate the educational value of this wide fellowship in missionary enterprise to appreciate the great spiritual significance of the United church of Canada in ministering to her members.

THE SEPARATED MINORITY

The United church has no reason to defend herself against critics nor to belittle those who still prefer sectarian separateness. After all, some people found the divided christendom intolerable thirty years ago, and others will so find it twenty years hereafter. That is all one has to say about it; and there is no occasion for hard words such as some find appropriate. But that Christian people may know the full situation it is needful to cite a few facts which reveal their own significance. The claim that the action of the Presbyterian church in entering the union was indecisive and illusory, seeing that the bulk of the wealth was left behind, may be appreciated in the light of the fact that the United church budget sought \$4,000,000 and the dissentient group asked for \$600,000.

Some writers have suggested in American papers that the United church sought to pervert trusts and inflict hardship on the minority. Let it be said once for all that the statutes which determined property division in each province and in the federal parliament were in each case agreed settlements. They were terms which had been worked out by the legislative committees and were accepted by the minority as satisfactory. Obviously then there is no hardship. The United church has insisted throughout that its object was the spiritual unification. It refused to acknowledge any right of the state to prevent this; and when, at the behest of opponents of union, one legislature sought to prevent the spiritual unification the United church prepared to resist. But when that same legislature later on admitted the limitations of its power, the United church allowed the right of the state to determine the adjustment of property. It even agreed to the alienation—probably beyond the jurisdiction of the legislature—of the beautiful buildings of Knox college in Toronto, valued at a million dollars. But the legislature enacted that for three years the buildings should be occupied by both church bodies. Opponents of the union insisted that this would not work, and sought to disturb the joint arrangement; but the students took a hand in the matter and determined that there should be but one student body and one chapel service. In the end of the year the dissentient church graduated four students and the United

church college graduated forty-four. One asks whether the huge property is needed to graduate four students. The arrangement has been accepted cheerfully. Moreover, the legislature did not give the dissentient body the charter of the college nor degree conferring powers, so the United church board holding the charter of Knox college offered to sign the diplomas of all qualified students whether of their own communion or the dissentients. That is the way the new spirit works out.

No United churchman questions the fact that there were a large number of people who were unprepared for the exodus from sectarian separateness. They frankly admit that of the 9,483 congregations within the three uniting churches at June 10th last, 784 congregations joined the dissenting Presbyterian church. To them United churchmen look as to separated brethren without bitterness, assured that in time they also will follow the gleam. Indeed, who knows but that the great intimacy which has developed between them and the Baptists as seen in McMaster and elsewhere, will in due time mediate a new addition to a larger and better United church?

The allegation has been made in this paper by a controversial writer that numbers of congregations were prevented from taking a vote by the action of unionist officials. Now the act of parliament compelled every church to take a vote if the vote were asked for by ten per cent of its members. The only power which could prevent the taking of the vote was the absence of a dissentient ten per cent. All congregations not voting were thus substantially unanimous for union.

MODERNISM NOT AN ISSUE

Great publicity was given before the Presbyterian vote on union to an allegation in a leaflet issued by the Presbyterian church association that Methodism was "an apostate church and has no gospel for a sinful world." Naturally this statement, backed by a number of fabricated and garbled quotations, gave alarm and probably doubled the vote against union. But friends of sincere scholarship need not worry about this—the fundamentalist cry was merely an electoral dodge, not a serious intimation of policy. For of all the appointments made by the dissentient Presbyterians to their college staffs in no single instance has a fundamentalist been appointed nor is such an appointment at all likely.

But catholicity is not confined to the United church nor barred from sober thinking among the champions of sectarian separateness. The fact that the percentage of votes for union was greater according to the group which was nearest the spiritual center has much to answer for. The relative support was greatest among ministers, next amongst elders, then amongst members and least among adherents. This is what one would expect, but it leaves the dissentients with the task of finding ministers for their pulpits; and there is no sign that the supply will be forthcoming from young Canadians trained in the older churches. There is some prospect of men being imported from north Ireland and from certain American colleges. Meanwhile the dissentient Presbyterian church has served its people well by means of students in Baptist colleges notably from Mc-

Master college. This is most hopeful, for during the year McMaster has been sharing with the Methodists the major attentions of the fundamentalist organization. Only recently a tremendous gathering has been held in Toronto of the fundamentalist faithful from all over the continent mainly to denounce Methodism and McMaster. Yet the true blue Presbyterians find that this is no barrier to the free fellowship of Baptist students from McMaster in the Pres-

byterian pulpits. So in many ways the good work goes on!

With the work of the ensuing general council it is hoped that the reorganization of the church will be completed, and that appropriate organs by which it will function will be provided; so that lasting good will ensue both for the extension of the kingdom of God in other lands and the more effective presentation of Christian views of life to all classes and sections of the Canadian people.

British Table Talk

London, May 12.

THE LAND from which these words are written is at this moment in the grip of a general strike. This raises a thousand serious problems for the Christian church. Not the least of these concerns the means whereby news is spread. When the familiar lines are broken it is possible to see more clearly what they were and how they acted.

Making Christian The Lines of Communication We discover what we have, when we cease to have it. In a general strike there is a process of simplification, which enables men to think of their social life in its rudiments.

When you see no Times on your breakfast table you begin to wonder what is a newspaper, and what ought it to be, and what are the alternatives to it? You are like an army which suddenly discovers that its lines are cut.

* * *

When the Newspapers Stopped Printing

Newspapers practically ceased on Tuesday, May 4. On later days there has been a gradual return of the press; the government issues a daily four-page paper, well-printed and arranged; this grows in circulation from day to day. The resources and courage of the press were clearly seen as the days passed. Outside of London some journals were able to carry on from the beginning. But speaking in a broad way it must be admitted that this line of communication has been only what is called on the railways, "a skeleton service." The government and the trades union council have both issued papers, which represent the two sides. Each accuses the other of concealment of news; each is naturally anxious to make the most of favorable news; both have what scholars call a "tendency," and useful as they have been, they have not supplied what the press supplies in normal times. In such a time certain questions force themselves upon the mind. It is of the utmost importance that we should know in days like this what are the facts upon which we should form our judgment. What is happening in parliament? What are the conditions of peace, and where does the blame rest for the conflict? What is taking place throughout the country? These things can be discovered no doubt, but under present conditions they must be sought diligently; they are not written so that he who runs may read. When there is no strike we are tempted to grumble at our press, but it is only when it is missing that we discover how much we owe to it. The first duty of the Christian church if it stands on the side of all that is central in the life of the nation, is to believe in the way of the press. The hope of advance does not lie in the neglect of the press, but on the right use of it. For the man who should count most, the wayfaring man, there is no alternative.

* * *

The Church and The Press

The second reflection follows. We must not surrender the press to others. In the British Gazette, the government organ of the moment, there intervenes between us and the news the strong, self-willed, dogmatic, combative spirit of Mr. Winston

Churchill. In putting this task into his hands the government without doubt has found a man of amazing resource and energy, and by far the most accomplished writer in its ranks. But we find it hard to escape from him, or to pass by him into the central region; he makes himself our guide. In a similar manner the trades union congress publishes a paper to read which is like proceeding on another personally conducted tour, under another guide; some would add under another Cook. The Christian church has to remember that what is happening in England is in little what is always happening in every western country. In the press we commit the lines of communication to certain personalities. Are we sure that we commit them to those who are ready to take into account the Christian faith? In other words, the Christian church should wake up to discover that in this modern world it has largely surrendered the control of the lines between man and man to those who ignore it or patronize it. If others seize these lines for their own ends, economic or political or purely personal, the Christian people have only themselves to blame. Why will they not make a bold bid for at least some lines along which they can communicate freely the Christian judgment upon things? One grateful acknowledgment, however, should be made. The present writer has never had any personal associations with the Christian Science church, but for the Christian Science Monitor he and a host of other students of the press have a great admiration. It does what others should be doing. At Copec, in April, 1924, there was a discussion of the press to which one journalist from the press table was invited to contribute; he declared that he had read the Copec account of an ideal paper, and though he did not agree with the Christian Science Monitor's policy in all matters, he believed that paper came nearest to the ideal.

The lines must not be surrendered. There is a warning to hand. In the British Gazette, the government organ, it was reported in May that Mr. Lloyd George inquired in parliament why the appeal of the archbishop of Canterbury and that of Cardinal Bourne, made on Sunday evening, had not been printed in the government paper. Mr. Churchill made answers which clearly showed that he attached very little importance to such things. "If one speech was published the other must be," he said, and then he added, "The policy of the government has been repeatedly stated by the prime minister." As if that were a reason for not printing the voice which spoke for the Christian society! In the end he offered to print the appeal though he had not read it, "if importance was attached to it"! There is the whole position in its simplest form in ordinary times.

This is what may be and is happening. If the Christian church surrenders the press into the hands of those who can so think, it has no cause for complaint if it is ignored.

* * *

Rumor—Handmaid Of Deception

In the partial failure of the press we have fallen back on the older lines of communication. We trust in rumors; we pass them on; we add something to them. The government and the trades union congress alike warn us not to do this, but we do. No one

who lived through the war should be the victim of rumor, but we quickly forget. What has the Christian church to say upon the use of this means of spreading knowledge? It is concealed in other times, but it is always there. Can Christian people make Christian the oral way? Happily there is in the new testament an ample supply of counsel upon this matter. This road the first Christians knew as well as we do. In fact they depended upon it. By talk one with another they passed on the good word. But they knew, too, how easily the road might be a way of malice and hate. They were always on their guard against sin of speech and of hearing. They needed, as we need, to practice the virtue of incredulity in the presence of rumor. Christian people as a Christian duty ought to disbelieve rumors. They should refuse to believe hearsay, when it deals with the evil deeds of others. No Christian man should listen to slander, even to slander against a political opponent. Scarcely any public man has escaped the whisperers who are to be found in churches, as well as outside. The plain fact is that most human beings on matters which rouse their passions have little power of weighing evidence. And the appalling inaccuracy of most observers in hours of intense emotion should warn men not to trust rumors. The Christian believer should practice how to be a skeptic. No one can believe what is true and excellent unless he knows how to reject the false and specious.

"Wireless"—Which Is English For Radio

There remains the wireless. For this we in Britain are unreservedly thankful. It has been used under extraordinary difficulty with good temper. Its tone has been excellent, the good temper of its announcers unbroken. If Mr. Churchill did not consider the archbishop's appeal a matter of urgency, the broadcasting company gave that appeal, and in this way provided means whereby we could hear what the church of Christ has to say. One little fact may be recalled. At the close of Sunday night's program some quiet music was being played on the piano, and blended with it we heard the words, "He giveth power to the faint, and to such as have no might he increaseth strength." So far in this country the Christian church has had nothing but reason to be grateful for the British broadcasting company. Its temper has always been Christian, its sympathies with those who speak to the soul of the nation. During the strike it is at the disposal of the government, but the spirit in which a word is spoken means as much as the word itself. These lines at least are in the right hands.

Platform, pulpit, press—these three remain the chief means whereby the word of power can pass from heart to heart. What will it profit the church if it keeps two of these, and surrenders the press?

EDWARD SHILLITO.

The Book for the Week

The Unknown Bible

"IF CHRISTIANS could only forget their Bibles for ten years it would be a great advantage both to the cause of Christianity and of human progress." Such was the startling indictment of Bible influence offered recently by a gentleman who had been interested in trying to get various groups of church people to look at the new moral issues of the day with open minds. "You can't get them to do it," he went on to say. "Their minds are closed. The Bible has closed them. The problems are settled. The Bible has settled them. Not scientific study of actual situations but Biblical exegesis is their cure for the world's ills." He threw up his hands in despair. It is a safe venture that the groups which this gentleman met were not acquainted with Professor Conrad H. Moehlman's *THE UNKNOWN BIBLE* (Doran, \$2.00). If they had read and digested this clear, scholarly arrangement of facts concerning the sources, selection and transmission of the scriptures, the ghost of Biblical fetishism would have been laid. Any congregation which had been carried through such a book in a series of week-night studies would have been pretty thoroughly immunized against the virus of literalism.

This work is a storehouse of arguments against a still widely prevalent bibliolatry. The author points out the excesses to which rigidity of interpretation, mystical fancies and doctrinal bias are prone. Polygamy, slavery, and wars of extermination, of course, have secured indorsement from the scriptures. But the birth of Shakespeare, the downfall of the kaiser, the appearance of the "flivver" and the manufacture of T. N. T. may also be brought forth from the pages of holy writ in predictive form if the magician's hand of the allegorizer is not closely watched. That Esau did not kiss Jacob but tried to bite him, that there are only 903 ways of dying, that graft is justifiable, that Adam and Eve entered the garden at noon and fell by 2 o'clock and that this earth is free from the grip of the devil one day in the year—all may be discovered on a tour through "The Divine Library" if you have the proper conductor. Professor Moehlman has not devoted himself, however, to the collection of tidbits of Biblical interpretation. His book is a serious, though

interesting, discussion of the fundamental historical facts which determine the significance of the Bible for religious thought today. How few protestants, for instance, appreciate the strength of the Roman Catholic position concerning the authority of the scriptures? The militant conservative party in the protestant churches bases the structure of its faith upon a series of verbally inspired original manuscripts which may or may not have been "kept pure in all ages," to use the words of the Westminster confession. To know that these original manuscripts are irrecoverable; that their text has not been kept pure; that the great uncials, Alexandrinus, Vaticanus, Sinaiticus, contain collections of sacred books not identical with ours; that Wyclif's Bible differs from the one now precisely limited and verbally inspired; and that the reformers who selected our old testament chose to follow the Palestinian Judaism which had rejected Jesus rather than the Christian tradition of fifteen centuries—to know these facts is to be well started on another view of the authority of scripture.

Someone ought to write a book "The Decline and Fall of the Apocrypha." Professor Moehlman sketches the process as it began with Luther and ran on through the Dutch Bible, Coverdale's translation, the King James version and the Westminster confession. The verdict of the British and Foreign Bible society that the apocryphal books were the "unhallowed productions of the wisdom and folly of men that have been so presumptuously associated with the sacred oracles of God" shows how far we have come since the days of Wyclif. Was the decision of the reformers to reject these books "inspired and infallible" or uninspired and fallible? If the latter, then protestants may not be certain that they have the right Bible. If the former, then protestantism needs a doctrine of the continuing communication of the divine spirit through the church as Catholicism does. That is why militant conservative protestantism must insist on church authority. Every heresy trial vindicates the Roman Catholic position that the only real authority in religion is a church. The logic of biblicism is to enthrone ecclesiasticism. Christianity must be capable of assuming a form freer and more nearly in accordance with the mind of Christ than either one of these essentially ecclesiastical systems—Roman Catholicism and

militant conservative protestantism. Toward the development of such a freer and hence more spiritual Christianity, Professor

Moehlman's new book makes a contribution of well attested facts and sound reasoning. JUSTIN WROE NIXON.

CORRESPONDENCE

The Mission of the Church College

EDITOR THE CHRISTIAN CENTURY:

SIR: "Education of clear-thinking men and women is the surest means of combating social and economic unrest. . . . One of the strongest agencies protecting industry and government against attacks of every form of radicalism is the voluntarily maintained college." Who could devise better propaganda for an endowment campaign than this? It is an excerpt from a pamphlet mailed in advance to ministers who are to form the public opinion necessary to the success of a campaign for funds by a denominational college. We are indebted to the authors of this clever bit of publicity. Frankness in stating a case is always an asset to the lovers of progress.

If the greatest crime in the universe is to stop the wheels of progress, education is now ready to plead guilty. Irritation over present-day conditions is the father of reform. The only hope for a status quo is complacency. If you will kindly send a check, you will be guaranteed security against unrest, for our college will "educate" your boy or girl. The trouble with the old world was that Amos was not educated. Jesus should have graduated from a modern college. The Nazarene school never succeeded in eradicating quite all of his spirit of dissatisfaction with the existing order. At last the denominational college has found its mission. It is to proclaim the holiness of things as they are. The divine right of the established economic system; the sanctity of the present international policy; the untouchability of our modern political methods, must be forever imbedded in the hearts of mankind.

Dillon, Mont.

CARL KNUDSEN.

Labor and Liquor

EDITOR THE CHRISTIAN CENTURY:

SIR: While in Mexico last month I chanced to see your editorial in the issue of April 1, entitled "Mexican Labor and Prohibition." It is a splendid editorial, but you err unfortunately when you state that only one or two of the brotherhoods have "escaped from the dampness that characterizes federation headquarters." I think your readers will be glad to know that all of the transportation brotherhoods are bone dry, and even expel members who violate their pledge to abstain from all alcoholic beverages. As a matter of fact, the B. of L. E. has gone on record in favor of world prohibition. Several of the other organizations inside the A. F. of L. have also gone on record for prohibition, notably the international brotherhood of blacksmiths and a number of the western city federations. It is bad enough to have labor branded as all wet in the daily press; it is even more unfortunate when the friends of prohibition err in the same direction.

Cleveland, O.

ALBERT F. COYLE.

Fundamentalism in Nature

EDITOR THE CHRISTIAN CENTURY:

SIR: In an ordination sermon recently delivered by a conservative churchman, some statements were made which may be worthy of notice as revealing the mental horizon of a certain element in the Christian church. I summarize from memory:

"In the midst of all change and progress there are certain constant factors which we recognize as credenda, things which must be believed. The scientists have told us there are four elements in the world—earth, air, fire, and water. So also there

are four things which the good minister of Jesus Christ must constantly hold fast to as elemental, eternal facts. These are belief in God, the absolute helplessness and spiritual death of mankind, the atoning sacrifice of Jesus Christ, the virgin-born son of God, and the Bible as the inspired and authoritative word of God, unchanged and unchanging. It is no more possible to improve on these than it is to improve on earth, air, fire, and water as the four basic elements of physical science."

Catawissa, Pa.

HAROLD L. CREAGER.

Making a Military Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me as a layman reader of your journal for two years to commend highly your stand upon war, and add that if the Christians of America and the world, and all consistent lovers of peace, would set their faces as firmly against war as are the grim faces in the war departments of the world set for it, something would happen shortly, or at least in time to prevent the next great militaristic cataclysm which many date some ten years hence. Why should every stamped letter in the United States bear an invitation to join the military training camps? Why should even automobilists who, contrary to most state laws, carry mottoes, signs and pictures on the rear window of their cars, have in staring letters: "Young men, join the military training camps this summer"? If we all silently submit to these things, and especially to the constant forcing upon the youth of this country compulsory military training, what else than the usual historical results can we expect?

Minneapolis, Minn.

WILLIAM E. LEONARD.

THE SUNDAY SCHOOL

Lesson for June 13. Lesson text: Gen. 39:1-6, 19-23.

Joseph's Fidelity

SAID AN OLD GENTLEMAN to me, "Fidelity is the supreme virtue." I am inclined to agree with him. Josiah Royce made "loyalty" the loveliest flower of character, and when interpreted in terms of personality, "fidelity" and "loyalty" are almost, if not quite, identical. Joseph keeps the faith; he is true to his father; he is true to his father's religious ideals; he is true to God. It takes a strong man to capitalize adversity; Joseph did that. To the average man it would seem and it would be a terrible misfortune to be sold as a slave into Egypt. To be torn away from the home tribe and to be sold into

Contributors to This Issue

JOHN R. VOIS, associate general secretary, Near East relief.

J. D. JONES, minister Richmond Hill Congregational church, Bournemouth, England; author, "The Way into the Kingdom," "The Lord of Life and Death," etc. Dr. Jones is one of twenty-five distinguished British preachers who are contributing sermons to The Christian Century during the present year. This is the tenth sermon in the series.

ERNEST THOMAS, formerly social service secretary of the Canadian Methodist church; a leader in the United church of Canada.

slavery in a foreign city, to be compelled to start all over again and under severe handicaps, this would be too much for a weak person. But the strong man finds his opportunities everywhere. "Acres of diamonds" are in his back yard. All he asks is a toe-hold and he will start to climb. "Take away all my fortune," said Henry Ford, "and I will start tomorrow and build another one." He would; he has the quality to do that. In this lesson we find Joseph subtly tempted; a more trying situation could hardly be imagined. Potiphar's wife, taking a fancy to this handsome and talented youth, tempts him to infidelity, using all the alluring ways known to Egypt. Joseph has not been taught in vain; his religion is able to help him in an emergency; he is strong enough to gain the victory. Then, by the very irony of fate, his very virtue seems to substantiate his guilt and he is thrust into prison. He was not cast down. Few things in this world are sweeter than the knowledge that if you are accused, you are accused falsely. Joseph could sing in his prison and his mind was free as his soul was clean. You cannot keep a good man down, and consequently we are not surprised to see him advancing even while in the prison. Eventually he is released, and finding favor in the ruler's eyes, his rise to unusual power is rapid and solid. His success was not accidental; he was worthy. He built the ladder by which he rose. His success was built, like the very pyramids of Egypt, with broad and firm bases, upon which course upon course of rising power was built. Wanamaker began in a brick yard; because he had the best principles he rose steadily. Marshall Field built up his enormous business because of his fidelity and sturdy honesty. The name "Tiffany" is not seen upon the magnificent Tiffany building in Fifth avenue—the jewelry itself and the windows of that high-class establishment continually sing his praises. Beecher did not need to be called "Doctor" Beecher; no title could add to his inherent worth. Titles are for little men. Therefore "Fiddle D.D."

Fidelity is not something that can be purchased in a five or ten cent store. It is the product of slow development. Joseph had fidelity, because he inherited excellent traits from his father and mother; he was well bred and nothing can substitute for that. I believe in good blood, both in race horses and in men. You can't polish sandstone nor make a purse out of a sow's ear. Read the famous stories of the Edwards family and the Adams family and you will see how blood counts. Fidelity is bred into a person. Even in dogs it is a matter of breeding; look at those noble St. Bernards and shepherd dogs. Some people seem to be born traitors; they are untrue to everything and everyone; they cheat themselves. Joseph was loyal to his father's God; he took his religion seriously; he observed the lessons which his father taught him. He had been taught self-control; he had been told that he must keep his mind and body clean; he had been guided in chivalry. He simply lived up to his teachings. Boys who come from good families have a marvelous advantage over others. There is all the urge of family honor; there is all the lift of being worthy of one's ancestors. In Hawarden castle, which I saw last summer, the Gladstones had a family portrait gallery. Mr. Gladstone tells how his father took him one day into this hall, where the portraits hung upon the massive oaken walls, and pointing out those fine faces he said to the boy: "That man says, 'You can'; that one says, 'You must'; that one says, 'Have faith in God'; that one says, 'Be worthy of your sires'." Mr. Gladstone tells us how he went out of that room resolving not to disgrace his noble ancestors. I pity the boy who goes up against the fierce temptations of early youth without two things: good parents and a vital religion. Parsifal went safely through the garden of temptation, and so may any youth who carries in his heart the pictures of good parents, and who carries in his soul the image of the son of God. But he goes naked to the battle who faces temptations without these helps.

JOHN R. EWERS.

What they say of

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"Admirably done. It will be enjoyed as much for its unstilted way of stating the case of modernism as for its love story, charming as that is."—*The Christian Advocate (Methodist)*.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Baptists Adopt Compromise Membership Plan

By a vote of 2,020 to 1,084 the northern Baptist convention, at its first session at Washington, D. C., rejected the Seattle resolution which would have confined membership to churches with none but immersed members, and adopted the so-called Chicago amendment, drawn up by Dr. J. Whitcomb Brougher, of Oakland, Cal. By the terms of this amendment, membership in the convention will be open to all churches which contribute to the support of the benevolent enterprises of the denomination, the only stipulation being that the actual delegates employed must have been immersed. Dr. W. B. Riley led the fight against the Chicago plan, supported by Dr. John Roach Straton, of New York city, and Dr. Frank M. Goodchild, an editor of the *Watchman-Examiner*.

Oppose Presbyterian Union With Congregationalists

That stalwart conservative weekly, the *Presbyterian*, just a week before the opening of the general assembly, made a spirited attack on the negotiations now under way for union between the Congregationalist and Presbyterian churches. After reciting the progress of the negotiations up to date and mentioning the fact that the Congregationalists also have commissions for negotiation with Universalists and Unitarians, the *Presbyterian* called on Dr. J. Ross Stevenson, chairman of the Presbyterian committee on church union and cooperation, to drop the conversations with the Congregationalists. The *Presbyterian* expressed itself as believing that "it is time the department of church union, of which Dr. Stevenson is chairman, refuses to parley with unbelief and opposes any effort to introduce it into the Presbyterian church."

New Rector for St. Thomas's, New York City

St. Thomas's Episcopal church, New York city, has extended a call to the Rev. Charles Clingman, rector of the church of the Advent, Birmingham, Ala. The pulpit of St. Thomas's has been vacant since the consecration of the former rector, Dr. Ernest M. Stires, as bishop of Long Island.

Elect Editor Seminary Head

The Eastern theological seminary, Philadelphia, has elected Dr. Austen K. de Blois as president. Dr. de Blois recently resigned the pastorate of the First Baptist church, Boston, to become one of the editors of the *Watchman-Examiner*, conservative Baptist weekly. The Eastern theological seminary is a school founded by conservative Baptists which has operated only for one year. No reason is given publicly for the resignation of the first president, Dr. Charles T. Ball, after a single year of service. It is announced that Dr. de Blois will continue his work

on the *Watchman-Examiner* while he undertakes his new task in Philadelphia.

Reports of Pulpit Calls Denied

It is evident that the desire to get into print news of changes in important pastorates has led the press recently to announce calls before these have been officially given. The *Watchman-Examiner*, Baptist weekly, reports that a notice of a call extended to Dr. M. E. Dodd, Shreveport, La., from the Baptist Temple, Los Angeles, was without foundation. At the same time the *Presbyterian Banner* of Pittsburgh prints a letter from the clerk of the session of the Fifth avenue Presbyterian church, New York city, denying that a call has been extended to Dr. Henry

Howard. The denial states that such a call is probable, but that it has not yet been given. Religious journals have their troubles just as do secular in an attempt to give the news while it is news and still keep somewhere within range of the truth.

Speer Elected President Of Northfield Schools

The condition of his health has made it necessary for Mr. William R. Moody to resign the presidency of the Northfield schools and to accept the chairmanship of the board of trustees. At this critical moment the trustees have turned to the Rev. Elliott Speer, eldest son of Dr. Robert E. Speer. Mr. Speer, who has been chaplain and professor of Bible at Lafayette college, has accepted the presi-

Episcopal Congress in Annual Session

THE CHURCH CONGRESS, a gathering of Episcopal clergy which in its years of history has attained a wide influence, met this year in Richmond, Va. In accord with its tradition of giving both sides a hearing, the congress heard a many-sided discussion of some of the most pressing social and ecclesiastical problems of the present hour. In part, its deliberations had to do with matters which are not of great interest outside the Episcopal church. But in large part the discussions showed how general are the concerns of Episcopalian ministers.

WAR—PRO AND CON

One of the liveliest discussions came at the very start, when General William M. Black, chief of engineers in the American army during the world war, Bishop Paul Jones, and Bishop G. A. Oldham introduced a discussion of "The Church and War." General Black protested against the idea that all wars are unjustifiable, holding that at times war is a necessity, and that preparedness is therefore the proper policy for a government, and military service the duty of its citizens. Bishop Jones was as uncompromising in his opposition to any support of war by the church at any time. He held war to be a denial of the Christian view of God as our common heavenly father; a denial of the Christian view of man, and "a repudiation of Jesus' method of meeting sin and evil in people—the method of redemptive love."

Bishop Oldham criticized the present policy of the war department in spending money for compulsory military training in colleges and high schools. "We condemned Germany for this very thing," he said. "We felt that the war was due to this preoccupation with the military purpose and method. Have we changed our minds? The chief evil lies not in the cost, nor in the actual training, but in the psychological effect of implanting in the young the idea of war as the normal and necessary thing." The bishop also spoke strongly on the attempts of the American

legion, and various patriotic and defense bodies, to abridge the right of free speech.

In its second session, with "The Church and Marriage" up for discussion, the congress again heard some exceedingly plain speaking. Prof. Hornell Hart, of Bryn Mawr, speaking of "The Clergyman as a Marriage Counsellor," discussed what he called the four major causes of bankrupt marriages—mismatching, immaturity, sex conflict, and conflicts centering around the finances of the family. Rev. Charles N. Lathrop, secretary of the social service department of the national council, talked on the need for a resanctification of marriage. By the time the session closed there appeared to be a consensus of opinion in favor of halting hasty marriages by requiring the publication of banns in church for three Sundays, and where that was not possible, the publication of the intent to marry in the newspapers.

FEAR AND RELIGION

When it came to consideration of "The Permanent Values in Evangelical Theology," the speakers were, appropriately, Dr. W. Russell Bowie, of Grace church, New York city, and Bishop Beverly Dandridge Tucker, of southern Virginia. The session on "The Relation of the New Psychology to Christian Living," brought forward three unusual papers. Dr. John R. Oliver, of Johns Hopkins university, talked of his own work as head of a mental clinic, and remarked that "the one most serious and deadly emotion from which men suffer was fear," and that "the one antidote to fear is the Christian religion." Prof. Hodgson, of the General theological seminary, and Prof. Angus Dun, of Cambridge, discussed the relation of the new psychology to Christian belief.

Churchmanship occupied the attention of the closing sessions, with one fruitful period given to the question, "What constitutes ministerial and parochial success?" And the congress closed with a discussion of mysticism by Dr. Robert Norwood, of St. Bartholomew's church, New York city, which will be long remembered.

dency. The Northfield schools were founded about fifty years ago by Dwight L. Moody. They have at the present time an enrolment of about 1,100, equally divided between the Northfield seminary for girls and the Mt. Hermon school for boys.

Jewish Rabbi Will Preach For Quakers

An interesting example of essential religious unity will be seen at Swarthmore college, famous Quaker institution, on June 6 when Rabbi Stephen S. Wise will preach the baccalaureate sermon to the members of this year's graduating class.

Methodist Bishop Enters Prison

Bishop Anton Bast, in charge of Methodist work in Scandinavia, entered prison in Copenhagen on May 22 to begin serving his sentence of three months imprisonment. Bishop Bast was convicted of irregularities in connection with his administration of charitable funds. On

entering the prison he addressed this statement to the Danish public: "I repeat what I told the jury. I am innocent of everything of which I was accused. Submitting to those stronger than I am, I accept prison as part of the sufferings heaped upon me, being fully convinced of victory and that truth will conquer on the day set aside by God."

Detroit Church Entertains K. of C. Officers

The men's club of the First Congregational church of Detroit had as its guests at its annual dinner six present and past officers of the Detroit council, Knights of Columbus. This is the church of which Dr. Gaius Glenn Atkins is pastor.

Fundamentalists Converge on North Carolina

North Carolina is announced by the Bible Crusaders of America as the scene of the next campaign for legislation forbidding the teaching of evolution in public schools. A special committee of 100,

of which Judge Walter H. Neal, of Laurinburg, is chairman, has been selected to direct the campaign. The Bible Crusaders recognize Dr. W. L. Poteat, president of Wake Forest college, as the leader of the forces which are opposing the proposed legislation.

Papal Nuncio Expelled From Mexico

Mgr. George J. Caruana has been expelled from Mexico by the government of that country. The charge made public was that Mgr. Caruana, who was the papal nuncio, had entered Mexico in an improper manner. The Catholic prelate denied this and, as a naturalized American citizen, laid his case before Ambassador Sheffield who is reported to have taken it up with the government at Washington. The New York Times carries a report to the effect that most Protestant clergymen are to be expelled from the country. It refers to the recent expulsion of Dean Peacock, Anglican clergyman, and mentions two others, Bishop Frank Creighton and a Rev. Mr. Thomas as being about to be invited to leave the country. The Times refers to both of these as Methodists. Bishop Creighton is an Episcopalian, and the denominational affiliation of the Rev. Mr. Thomas is unknown. Because of these inaccuracies in the body of the dispatch, it should be taken with caution. There seems to be no doubt, however, that the Mexican government will expel from the country all foreigners who insist on actively engaging in what the Mexican law construes as the ritual of religion.

Lutherans Plan College Near Washington

A commission of the United Lutheran church which is working on a proposal for the establishment of a college for women, has recommended that the new school be located in or near Washington, D. C. It is expected that the school will be open in September, 1927.

Choose Editor for New Church Paper

Rev. Joseph Myers, Jr., has been elected editor of the Christian weekly published at Kansas City, Mo. This is the paper which has been developed out of the parish journal previously published by the Linwood boulevard Christian church of which Dr. Burris Jenkins is pastor. It is the intention to make this weekly the organ of the progressive wing of the Disciples of Christ. Mr. Myers is at present secretary for Indiana of the League of Nations non-partisan association. He has had wide experience in journalism, having been a member of the staff of such papers as the Kansas City Journal and the Indianapolis News. Under his hand it is certain that the Christian will exhibit a sustained vigor.

All Faiths Combine In Boston Choir

One of the most interesting developments in sacred music now taking place in the United States is to be seen in the ensemble choir of Boston. Under the leadership of Rev. Earl E. Harper of the Centenary Methodist church, Auburndale,

Labor's President Praises Pope's Encyclical

AN UNUSUAL CELEBRATION took place at St. Paul, Minn., on May 16 when representatives of organized labor joined with leaders of the Roman Catholic church in celebrating the 35th anniversary of the issuing of the famous encyclical letter of Pope Leo XIII on "Labor and Capital." Mr. William Green, the president of the American federation of labor, was the principal speaker of the occasion. Mr. Green is a member of the Baptist church.

UNIVERSAL TRUTHS

"The truths which the pope laid down," declared the labor leader, "are so universal and comprehensive that working men and women of all creeds and denominations have accepted them with earnest approval and sincere appreciation. In the year 1891, when the encyclical letter was issued, the right of labor to organize and to unite for mutual helpfulness was not conceded or generally recognized.

"Society looked upon labor organizations with distrust and suspicion. They were regarded by many as radical and revolutionary, and their members and leaders were subjected to bitter assault and persecution. There was a pronounced lack of understanding of the rights, aims and purposes of organized labor. There were very few influential men, holding commanding public positions, who espoused the cause of labor.

"Abraham Lincoln and Wendell Phillips had given utterance to noble sentiments in addresses delivered in tragic circumstances and other prominent men had referred briefly to the rights of labor to organize and to strike, but it was Pope Leo who gave to the world an exposition of the conditions of labor, setting forth, in a most thorough and convincing way the primary rights of labor and the ultimate aims and purposes of the Catholic church with relation to labor."

Mr. Green called attention to the emphasis which Pope Leo laid on the need of righteousness in labor movements, and

then quoted from the encyclical the following statement on labor and capital: "Each requires the other; capital cannot do without labor, nor labor without capital. Mutual agreement results in pleasantness and good order; perpetual conflict necessarily produces confusion and outrage."

"This statement," commented President Green, "was true when it was issued and is equally true today. It is only through understanding and cooperation between these two great factors in industry that success, prosperity and happiness can come to the human race."

Mr. Green pointed out that even now great groups are trying to maintain such control over the lives of their employes as amounts to industrial servitude. To such, he commended Pope Leo's statement 35 years ago: "Doubtless before we can decide whether wages are adequate, many things have to be considered; but rich men and masters remember this—that to exercise pressure for the sake of gain, upon the indigent and destitute, and to make one's profit out of the need of another, is condemned by all laws, human and divine."

THE RIGHT TO ORGANIZE

Upon the right of laboring men and women to organize, Pope Leo spoke as follows: "Speaking summarily we may lay it down as a general and perpetual law, that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to the utmost, in body, mind and property."

"Laboring men and women," said Mr. Green, "accept this truth. They find in it complete justification for their action in organizing themselves into trade unions. They know, from education and experience, that the only way through which each individual worker can better his condition in body, mind and property is through organization and through collective and cooperative effort."

twelve choirs representing Jewish, Roman Catholic and Protestant congregations, have been gathered in a single ensemble which gives an annual recital. The praise of the exacting musical critics of Boston for this organization has been unstinted. The concert this year was held during the second week in May. In the chorus of 400 voices there were representatives of St. Cecilia's Roman Catholic church, Temple Israel, St. Paul's Episcopal cathedral, Trinity Episcopal church of Newton Center, King's chapel, Eliot Congregational church, the village church of Wellesley, First Baptist church of Melrose, First Unitarian church of West Newton, Needham Heights Methodist church, Centenary Methodist church of Auburndale, and Boston university.

Lay Corner-Stone for Unitarian Building

The corner-stone of the new headquarters building of the American Unitarian association was laid in Boston during the recent Unitarian anniversary week. The annual sermon preached in connection with the anniversary exercises was delivered this year by Dr. Preston Bradley of the Peoples' church, Chicago.

Sees War Department as Guide for Youth

A conference was recently held at Washington at the call of the war department to consider the moral training of the personnel of the army. In opening the conference, to which representatives came from practically all American religious groups, Mr. Dwight F. Davis, secretary of war, said: "During the coming year close to 450,000 American youths will come under the care of the war department and the guidance of the officers of the army. This number, while considerable in itself, does not constitute any great percentage of the youth of the land. But when the annual turnover of the various components and activities of the army of the United States is considered, the war department, over a course of years, comes into intimate contact with hundreds of thousands of youths from every walk of life, from farm and city, from factory and college. Dealing with so many youths, carefully selected for their mental and physical attainments, the war department is afforded a splendid opportunity to inculcate the principles of good citizenship."

Baptists Report Progress in Spain

Baptists are considerably encouraged by the increasing interest in their work in Spain. The Baptist union was formed there in 1922. During 1925 Spanish Baptists erected the first church built and paid for by themselves, and their new seminary at Barcelona has 44 students. A theological paper is now issued twice a month. A national Baptist assembly to meet annually will hold its first session this year.

Y. W. C. A. Enters Philippines

The first expansion of its foreign field to be undertaken by the Y. W. C. A. in several years was authorized last month.

An official branch of the organization will be established in the Philippines. This follows several years of preliminary work under the guidance of a provisional committee located at Manila. Miss Solita Garduno, who has just completed a special course of training in this country, will be the first secretary of the association in

the Philippines. The Philippines represents the twelfth extension of the foreign work of the Y. W. C. A.

Christian Professor Lectures in Hebrew Seminary

Dr. Harris Franklin Rall of Garrett Biblical institute, Methodist theological sem-

Here is the Andover Seminary Creed!

THE CREED of Andover theological seminary, referred to in the editorial on page 703, reads as follows:

"I believe that there is one, and but one living and true God; that the word of God, contained in the scriptures of the old and new testament, is the only perfect rule of faith and practice; that agreeably to those scriptures God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; that in the godhead are three persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory; that God created man after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that Adam, the federal head and representative of the human race, was placed in a state of probation, and that in consequence of his disobedience, all his descendants were constituted sinners; that by nature every man is personally depraved, destitute of holiness, unlike and opposed to God; and that previously to the renewing agency of the divine spirit, all his moral actions are adverse to the character and glory of God; that being morally incapable of recovering the image of his creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity elected some to everlasting life; and that he entered into a covenant of grace, to deliver them out of this state of sin and misery by a Redeemer; that the only Redeemer of the elect is the eternal Son of God, who for this purpose became man, and continues to be God and man in two distinct natures and one person forever; that Christ, as our Redeemer, executeth the office of a prophet, priest, and king; that, agreeably to the covenant of redemption, the Son of God, and he alone, by his suffering and death, has made atonement for the sins of all men; that repentance, faith, and holiness are the personal requisites in the gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the Holy Spirit, and that supreme love to God, constitutes the essential difference between saints and sin-

ners; that by convincing us of our sin and misery, enlightening our minds, working faith in us and renewing our wills, the Holy Spirit makes us partakers of the benefits of redemption; and that the ordinary means, by which these benefits are communicated to us, are the word, sacraments and prayer; that repentance unto life, faith to feed upon Christ, love to God, and new obedience, are the appropriate qualifications for the Lord's supper; and that a Christian church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure; and that the final perseverance of saints, though it is the effect of the special operation of God on their hearts, yet necessarily implies their own watchful diligence; that they, who are effectually called, do in this life partake of justification, adoption, and sanctification, and the several benefits, which do either accompany or flow from them; that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will at the resurrection be raised up to glory; and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity; but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake, that burneth with fire and brimstone forever and ever. I moreover believe that God, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that God's decrees perfectly consist with human liberty; God's universal agency with the agency of man; and man's dependence with his accountability; that man has understanding and corporeal strength to do all that God requires of him; so that nothing, but the sinner's aversion to holiness, prevents his salvation; that it is the prerogative of God, to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil which has existed, and which will forever exist in the moral system, will eventually be made to promote a most important purpose under the wise and perfect administration of that Almighty Being, who will cause all things to work for his own glory, and thus fulfill all his pleasure. And furthermore I do solemnly promise, that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith, as expressed in the creed."

inary, Evanston, Ill., recently completed a course of lectures at the Hebrew Union college, Cincinnati, O. Earlier in the year Prof. Samuel Cohon of the Cincinnati faculty gave a course of lectures on the

"Meaning of Judaism" at Garrett. Dr. Rall's lectures were on the "Meaning of Christianity." This is the first exchange lectureship between a Jewish and a Christian theological seminary. Dr. Rall's first

Traveling Conference Reports on Mexico

AFTER TEN DAYS of sessions in Mexico City, and personal investigations in other parts of the country, members of the conference on friendly relations between the United States and Mexico, drew up a series of findings for the information of churches in the United States. The conference was organized by Hubert C. Herring, secretary of the social relations department of the Congregational educational society, and Miss Caroline Duval Smith, of the Y. W. C. A. of Mexico. Included in the membership were former Gov. William E. Sweet, Denver, Col.; Rabbi Ephraim Frisch, San Antonio, Tex.; William K. Anderson, Pittsburgh, Pa.; Robbins W. Barstow, Madison, Wis.; H. K. Roberts, Boston; Frank E. Carlson, Portland, Ore.; Albert F. Coyle and John R. Scottford, Cleveland; James S. Edwards, Redlands, Cal.; Noble S. Elders, Duluth, Minn.; Frank H. Fox, El Paso, Tex.; Ernest Graham Guthrie, Mary O. Roberts, and J. Edgar Park, Boston; John W. Herring, New York city; Herbert A. Jump, Ann Arbor, Mich.; Paul G. Macy, Toledo, O.; Mr. and Mrs. George Ennis, New York city; Nicholas van der Pyl, Oberlin, O.; Lawrence A. Wilson, San Diego, Cal., and Hubert C. Herring, Boston.

NEW ERA OPENED

In its findings the conference said: "We have found evidence that Mexico is rich in resources both of natural wealth and manpower, while the great mass of the material wealth of the country is concentrated in a few hands, largely those of foreigners. The majority of the people, estimated at from sixty to eighty per cent, are illiterate, wretchedly poor, and have been without hope of rising. The revolution, which began in 1910, has opened a new era for the Mexican people. Through a government which has espoused the cause of the poor, the unprivileged, and the disinterested, Mexican life and social conditions are being reconstructed. Popular education utilizing the best experience of many countries is being introduced with splendid success. More democratic forms of government are being adopted. Large land holdings are being broken up and distributed among the people. Great concessions secured from a former regime by foreign capitalists are being reclaimed for the Mexican people by legal processes. An intense national spirit is developing, and all social and religious institutions which have stood or are standing in the way of this reconstruction program are being drastically regulated by the government.

"We have found that the leaders in this reconstruction movement are in the main young men who are idealistic and terribly in earnest. In Mexico, as elsewhere, some of the laws enacted and methods used may not prove eminently wise, and

in some few cases seem to be working a hardship on Mexicans and foreigners alike, yet the government is disposed to a modification of such laws as may prove impracticable. At the heart of the whole movement is the desire to lift the mass of the Mexican people, who have been exploited and held down for centuries, to a better economic status and to a greater capacity for attaining a larger freedom and power to shape their own destinies.

"We are impressed by the sincerity and ability of those who now hold power in Mexico. They are striving to solve constructively the difficult problems which face all advanced nations in the evolution of democracy, and are energetically adapting to their own needs the best political and economic experience of other nations while conserving the ancient cultural civilization of the Indian race.

"We believe that the government and the people of the United States should seek to understand the conditions that lie behind the movement going on in Mexico today, and should exercise forbearance as well as justice toward a neighboring nation striving to secure for all its people a share in the good things of life. We ask our fellow citizens, before they pass unfriendly judgment on Mexican affairs, to know more about the centuries of abuse and oppression which have given rise to the present reform government and to bear in mind that there are political and economic conditions in the United States not above criticism. We especially hope that those officials who can handle governmental relations with Mexico, remembering their own love of country and their own desire to preserve the autonomy of the United States, will see to it that the sovereignty of another people is not disturbed or offended.

RELIGIOUS ISSUES

"We find that the present religious difficulty in Mexico is not a new issue but goes back to the reform constitution of 1857 and its reinstatement in the constitution of 1917. The Mexican government is determined to enforce the provisions of the law prohibiting clergymen and churches from interfering in political affairs or maintaining institutions proscribed by the constitution. We did not find the Mexican government hostile to the church as such, for its highest officers, despite the numerous instances of blundering diplomacy by our government, spoke with ardent appreciation of the loyal and unselfish service rendered by many religious organizations and social workers from the United States. The government recognizes the value of the work done by many American mission schools and Christian associations as a constructive influence in the life of the Mexican people, and has drawn upon them for some of its ablest leadership."

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address was on the Christian fellowship. He said that despite the diversity of forms there is a unity in Christianity which is found, first, in the central place given to its founder, Jesus, and second, in the experience of a new spirit, the spirit of the Christians' new fellowship, which they believed was the indwelling spirit of God. Under the theme, "The Christian Conviction," the speaker dealt with the two great creative experiences at the beginning of Christianity—the impact of the personality of Jesus with its consequent faith in a Christlike God, and the experience of the indwelling spirit of God with the new vision of God that came through it. The great Christian ideals for life were discussed under the theme, "The Christian Way." Here the speaker considered religion viewed as the life with God, social ethics as the life with men.

Yale Student Body Shows Changes

A recent survey of the student body of the Yale divinity school strikingly illustrates the change now taking place in the religious life of New England. There was a time when this school was regarded principally as a place for the preparation of ministers for the Congregational churches of New England. Now students from the Congregational churches and colleges of New England are far in the minority. The present student body is largely composed of young men from the west and south. Of the 277 now enrolled at Yale, Methodists are the most numerous, with Disciples second, Baptists third, and Congregationalists a bad fourth with only 27 men.

Urge Catholics to Hold Vacation Schools

Reports of the success of the work of daily vacation Bible schools move America, Roman catholic weekly, to urge the promotion of summer schools in that church. About 11,000 schools of this kind were conducted last year, many of them using paid teachers. The Catholic paper states that 26 per cent of the voluntary attendants had not been previously connected with any protestant church. It argues that the vacation schools have unlimited possibilities for good, but fears lest they be monopolized by protestants.

New York Draws Ministers From Many Lands

Attention has been attracted to the cosmopolitan character of the presbytery of New York. Of the 182 ministers in this presbytery only 12 were born in New York city, 25 come from other parts of the state, 16 from New Jersey, 13 from Pennsylvania, 32 from the west, 5 from New England, 7 from the south, 12 from Canada and Great Britain, 15 from Italy, 2 from Bohemia and one each from Porto Rico, Hungary and China. Thirty ministers were formerly United Presbyterians, 4 were Methodists, 2 Baptists, 15 Congregationalists and 8 were ministers of the Reformed church.

Seminary Gives Building To University

The University of Chicago is richer by the gift of historic Hale house, presented

to it by the Chicago theological seminary. This is the building in which the officers and faculty of the seminary have had their offices. The university will move it to another site and remodel it for use as a club house for graduate students.

Dr. Kirk Will Preside At Northfield

For the first time in many years the summer conferences at Northfield will be held under the chairmanship of one who is not a member of the Moody family.

Southern Methodist Conference Adjourns

THE GENERAL CONFERENCE of the Methodist Episcopal church, south, having filled the municipal auditorium of Memphis, Tenn., for two weeks and done nothing, got tired of its own fear complex on May 20, and went home. The session had not been supposed to adjourn until the following day. But the futility of the whole proceeding seemed to strike most of the delegates at once, and they concurred in the conclusion that the best thing to do was to lie low for another four years and see what might happen in the meantime.

DO-NOTHING SESSION

It is doubtful whether any of the major denominations of America ever held a similar gathering. The king of France gained fame for his feat in marching up a hill and then marching down again. But the general conference of the southern Methodists did not even, except in a few minor cases, try to march up the hill. It just laid down at the foot of all the hills, and camped there. It held an almost absolutely do-nothing session. In the closing hours, the laymen pushed through legislation increasing their representation in the annual conferences. But even this is likely to be regarded as a constitutional question, and may be thrown out by the reviewing bishops.

The conference may be remembered by Methodists as the first one in modern times to elect no bishops. Even that radical step came, not from any desire to deal with the actual administrative needs of the church, but from a fear as to who would be elected if ballots were cast. Every moment of the conference, after the first few hours, was dominated by this fear of what might happen.

The trouble, of course, was that the elections of delegates took place at the time when the proposal for unification with the northern Methodist church was being voted on. Many men were chosen on that issue alone. It turned out that a majority of the clerical delegates were for unification, and a majority of the lay delegates against it. There might have been, in the event of any closely contested legislation, a call for a vote by orders at any time, and then the fat would have been in the fire. Also, most of the unificationists seemed to be among the more liberal elements in the denomination, speaking theologically. Opposition to unity therefore came to be looked on as something of a guarantee of doctrinal orthodoxy. And there was a fear of the injection of this theological issue always

Because of the absence of Mr. William R. Moody in Europe, Dr. Harris E. Kirk, of Baltimore, will be in charge of the sessions of the Christian Workers conference. The latest report from Mr. Moody, who is now in France, indicates that he is gaining strength rapidly.

Holiness Missionaries Would Shun Politics

All missionary bodies that work in China are being stirred these days by the demand that they express their position

lurking in the background of men's minds.

FOREIGN BISHOPS

There is almost nothing to tell about the final days of the conference session. When it became known that there would be no bishops elected, the conference settled down to day and night sessions to clear up routine matters. One tense issue flared out when a committee reported in favor of making bishops assigned to foreign fields establish residence on those fields or become subject to disciplinary action just as are preachers who refuse to accept their appointments. After a day of debate the conservatives succeeded in eliminating from the report the direct promise of punishment, on which the other side turned in and voted to kill the whole report. Bishops assigned abroad are accordingly left free to live where they please. But that was only a passing flurry. The important fact about the final week was that the delegates went home.

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in regard to the national aspirations of China, including demands for revision of treaties with foreign countries. The Canadian Holiness mission recently adopted this resolution: "Regarding the abolition of extraterritoriality, we as a mission believe we are called of God to preach the whole gospel, and if we do our duty we will have no time to meddle with politics. God has men in our respective governments to look after these things, and we believe the church has no right to meddle with them."

Dr. Glover Attacks Dr. Wilson

Dr. T. Reaveley Glover, of Cambridge university, has taken issue with Dr. Robert Dick Wilson, of Princeton theological seminary, over an article by Dr. Wilson printed in a recent number of the Bible League Quarterly. Dr. Glover says that for a man who claims to know forty languages, Dr. Wilson employs very faulty Latin. But he takes particular umbrage at two statements made by the Princeton professor. He quotes Dr. Wilson as having said, "There are professors in your English universities who give out the impression that you cannot depend upon the English version or upon the Hebrew original of the old testament," and "those great professors claim the right to change the text whenever it suits them." Dr. Wilson is further quoted as having said, "I defy the world, the flesh and the devil to show that I am wrong." Dr. Glover's comment is: "If I were invited to give the devil a hint, which it is quite plain he does not need, I would say to him: 'You are on the right lines at last: enlist Christian people to destroy belief in Christ; Ingersoll and Bradlaugh were no use; Bryan and the Bible league are the thing; see that they have plenty of funds to din it into every youngster's ears that Christ is identified with Jonah's Hebrew story.'" Dr. Glover concludes: Hebrew story." Dr. Glover concludes: "The old testament is a library, not a book, a record of immense value, but Christ's claims rest on stronger grounds than the historicity of Jonah's whale or the spelling of Ahasuerus. I am sure Prof. Dick Wilson knows this; then why can't he honestly say so?"

What Part Have Quakers In Christian Reunion?

Writing in the Churchman, Percy Sylvester Malone quotes a sentence from Dean Inge, "It is strange to reflect that all of our schemes for reunion exclude the one body of Christians which has given the most striking testimony to the power of the gospel of Christ to turn the fierceness of man to the praise of God." Commenting Mr. Malone says, "Somehow the answer which rises at once to the lips of

every properly taught churchman: 'They have wilfully put themselves out of the Christian church through their denial of the sacraments, does not quite seem to answer. Some day perhaps we shall really believe our Lord's words about the other sheep of his which do not belong to our particular fold.'

Dr. Millikan Speaks On Faith

A rally on behalf of religious freedom held recently in Unity house, Boston, was addressed by Dr. Robert A. Millikan. Dr. Millikan is a former winner of the Nobel prize, director of the physics laboratory

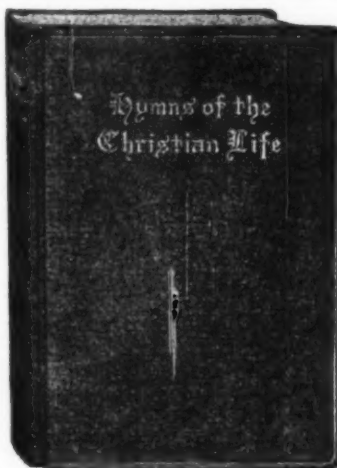
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of the California institute of technology, and a leading exponent of liberal religion on the Pacific coast. The Boston Herald in reporting the address said: "Dr. Millikan classed the development of religion into four stages, beginning with pagan and barbaric forms of worship, on through the coming of Jesus, with a backward move following in which religion became en-crusted with superstition through which the life and teachings of Jesus had to shine, and so to the present and fourth stage. In this stage he declared that an utterly new conception of God came to man, a religion which was inextricably linked up with the increase in scientific knowledge and advance, a stage whose outstanding feature was a definite increase in the power of molding environs, with probably limitless possibilities ahead in the use of the scientific method for the development of the human race. Religion today, he declared, was of two sorts, first the dogmatic type, which he further divided into atheists and fundamentalists; and liberal religion, which in contrast to the others was that which kept its mind open and was capable of adapting itself to an everchanging world, and, he concluded, 'Modern science walks humbly with the Lord its God.'"

Chicago Episcopalians in Extensive Building Program

The Episcopal diocese of Chicago is expending more than \$2,000,000 on building projects. This does not include the \$750,000 which is to be expended in erecting the new buildings of the Western theological seminary as soon as difficulties with the zoning ordinances of Evanston can be adjusted. The parishes and missions which have just finished new structures or which are building or about to build include: St. Chrysostom's, Chicago; Emmanuel, La Grange; St. Peter's, Chicago; Church of the Advent, Chicago; St. Paul's-by-the-Lake, Chicago; St. Simon's, Chicago; Emmanuel, Rockford; St. Timothy's, Chicago; St. Margaret's, Chicago; St. Elizabeth's, Glencoe; Christ church, River Forest; the Church of the Holy Apostles, Chicago; St. Paul's, Kenwood; St. Michael and All Angels, Berwyn; Church of the Mediator, Morgan Park; Church of the Holy Comforter, Kenilworth; Holy Trinity, Chicago; St. Matthew's, Chicago; St. Andrew's (colored), Evanston; Church of the Redeemer, Hyde Park; Christ church, Woodlawn; Church of the Messiah, Avalon Park; All Saints', Roseland; Christ church, Joliet.

New York Social Charities Reach Huge Amount

The recent opening of headquarters for the welfare council which includes most of the 1,500 social agencies working in New York city, gave opportunity for the announcement that that city now expends two hundred million a year in social service. Of this sum the city appropriates only \$31,000,000. The rest represents voluntary contributions. The social work conducted by Jewish and Catholic agencies was singled out for especial praise. Discussion of work of welfare agencies in all cities led to the conclusion that Cleve-

land, with a budget of \$13,000,000 a year, has the most effective method of collection and distribution.

Test Readers' Sermon Tastes

A test conducted by the Northwestern

Christian Advocate, Methodist weekly published in Chicago, has shown the sort of sermons for which its constituents feel a need. The paper printed a list of forty possible sermon subjects and asked its readers to indicate the ones in which they would have the most interest. Of the

Summer Conference Leaders Discuss Methods

"ONE OF THE DEEPEST problems that we have in the life of America and the life of the world in this next generation is the production of a sufficient quantity of spiritual leadership. There are many agencies working for it with which you are acquainted, but there is one agency working in a way that I find at no other place, that is the work done in conferences in the summer." If these words of Dr. Harry Emerson Fosdick are true, there was particular significance to the gathering of summer conference leaders which was held at Asbury Park, N. J., May 5-9. Like the first gathering of its kind held a year ago, it was significant for the diversity of conference interests represented, including such groups as the Y. M. C. A., the Y. W. C. A., the Missionary Educational movement, the "women's" missionary conferences (Chambersburg, etc.), the Fellowship for a Christian Social Order, the "young people's" conferences, the International Council of Religious Education, the Religious Education association, the Institute of Pacific Relations and a variety of strictly denominational conferences. The age groups of the various conferences ran all the way from boys' and girls' camps to conferences attended largely by elderly ladies. On the whole, however, it was apparent that the conference group is a young group and the more important for that reason.

QUESTIONS RAISED

The conference was conducted by the discussion method with Prof. Harrison S. Elliott serving as chairman. Under his leadership the delegates set out on a keen search for the solution of a set of difficulties that seemed surprisingly common in view of the wide variety of conferences represented. Some of these were: "What part should the delegate have in planning the conference program?" "How can democratic control be secured in a conference that is determined by a national overhead organization?" "How can the discussion method be used where text-books are required?" "What should be the relative emphasis on training, information, inspira-

tion, and worship?" "How use lectures, addresses, expert information, etc., in flexible, delegate-controlled conferences?" Simple questions to ask, but challenging the best experience of the group to answer even in part.

The conference, in fact, did not answer them. At least, not by any set of resolutions or findings, but it did bring out the issues involved, define the difficulties, discover the advantages and illuminate all the points involved by the light of experience. Failures as well as successes were freely reported and considered equally valuable guides for the future.

LEADER AS LIBRARIAN

Anyone who has been associated with conferences for a number of years would have sensed a decided change in conference outlook as reflected in this group. There is a strong trend toward much more democratic control of conferences by the delegates. This does not mean simply more or less complete self-government as far as disciplinary rules and regulations are concerned, but complete control of building the program and guiding it through the period of the conference. As one person put it, "The delegates can depose a faculty member and send him home if they want to." It should be noted, however, that in the conferences that have made the greatest advance along these democratic lines, there has been a natural development by which delegates and leader *together* come to plan and direct the conference.

It might seem at first as though such a process tends to lessen the importance of leadership. No one who sat through the Asbury Park conference has any delusions of this kind. The leader becomes more important than ever and must be more carefully selected and trained. He will need to know more about resources and methods. He may not be so busy supplying facts from his own knowledge, often meager even in good leaders, as he will be in directing his pupils to the resources of facts. He becomes more a librarian and less a lecturer. G. Q. L.

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forty, but sixteen were indicated at all. The sermon most desired was found to be "The Secret of the Power of Prayer." Following that, in order, came: "Have Faith in God," "Life's Holy Places," "The Christ Who Lives in Men," "The Love of God," "The Open Door of Spiritual Opportunity," and "The Triumph of Jesus." The only topic to be included of what might be called a popular nature stood third from the bottom in the list.

Wisconsin Congregation Entertains Chinese

The congregation of the First Methodist church of Fort Atkinson, Wis., recently opened their homes over a weekend to 21 Chinese students from the University of Wisconsin. Three-fourths of these students were not Christians, most of them had never been inside Christian homes, and some had never attended Christian services. All were entertained in Fort Atkinson homes and were present at the services of the church on Sunday. An increase of sympathy for and interest in the Chinese is reported as a result.

British Congregationalist Visits This Country

Rev. R. Sirhowy Jones, pastor of the First Congregational church, Winchester, England, and formerly minister of the Maze Hill church, London, is visiting in this country. While here he will preach in Boston, Brooklyn, Philadelphia, Pittsburgh, Chicago, Detroit, Toronto, Montreal and other cities. Dr. Jones is a

brother of Rev. Twyson Jones of the Congregational church, Owosso, Mich.

BOOKS RECEIVED

Getting Out of the Rough, by John M. Vander Meulen. Doran, \$1.50.
The Threshold, by Rev. Henry Howard. Doran, \$1.50.
Evolution and Creation, by Sir Oliver Lodge. Doran, \$2.00.
Ascension and Whitsuntide Sermons, by Representative Preachers. Doran, \$2.00.
Strength of Religion as Shown by Science, by Charles E. deM. Sajous. Davis, \$2.50.
Music Education in America, by Archibald T. Davidson. Harper.

The Meaning of Psychology, by C. K. Ogden. Harper, \$3.00.
Wide Pastures, by Marie Emilie Gilchrist. Macmillan, \$1.25.
Essays on Nationalism, by Carlton J. H. Hayes. Macmillan, \$3.00.
Grace H. Dodge, by Abbie Graham. Womans Press, \$2.00.

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